

**A
DESCRIPTIVE CATALOGUE
OF
SANSKRIT MANUSCRIPTS**

**Volume Eight, Part Two
TANTRA MANUSCRIPTS**

**A
DESCRIPTIVE CATALOGUE
OF
SANSKRIT MANUSCRIPTS IN THE
GOVERNMENT COLLECTION**

**UNDER THE CARE OF
THE ASIATIC SOCIETY**

**Volume Eight, Part Two
TANTRA MANUSCRIPTS**

MAHĀMAHOPĀDHYĀYA HARAPRASĀD SHĀSTRĪ

**Revised and edited by
CHINTAHARAN CHAKRAVARTI**



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under the care of The Asiatic Society, Vol. VIII, Part II : Tantra Manuscripts

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by Mm. Haraprasād Shāstri

Revised & edited by Chintaharan Chakravarti

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FOREWORD

The Descriptive Catalogue of the Sanskrit Manuscripts in the Collections of the Royal Asiatic Society (Volume VIII, Part II) is a comprehensive catalogue of Tantra Manuscripts, which was prepared by Mahāmahopādhyāya Haraprasād Shāstrī, and later revised and edited by Professor Chintāharan Chakravarti. The oldest Tāntrika work in this collection is *Kubjika Mata* (5804) which is written in later Gupta characters. This volume contains a descriptive catalogue of numerous works dealing with particular deities, rites, *mudrās* and *yantras* and *stotras* and *kavacas* of different deities. From the well-written Introduction of Professor Chintāharan Chakravarti, it appears that Tantra was, and perhaps still is, an integral part of the religious culture of India, and also that Nepal, Mithila, and Bengal were its three important centres. Tantra may be studied from the iconographic, sociological, and anthropological points of view which would throw some light on social history of the regions in which the Tantras flourished. Volume VIII, Part II of the *Descriptive Catalogue* is, therefore, a highly valuable work.

Kolkata
16.05.2006

Ramakanta Chakrabarty
General Secretary

A

DESCRIPTIVE CATALOGUE

OF THE

**SANSKRIT MANUSCRIPTS
IN THE COLLECTIONS**

OF

THE ROYAL ASIATIC SOCIETY OF BENGAL

BY

**MAHĀMAHOPĀDHYAYA HARAPRASĀDA SHĀSTRĪ,
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**VOLUME VIII
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INTRODUCTION

I. PLAN AND EXECUTION OF THE PRESENT CATALOGUE

The present Catalogue is based on materials left by the late Mahamahopadhyaya Haraprasad Shastri, whose widely comprehensive erudition in the various fields of Sanskrit literature and Ancient Indian History and Culture is well known. The present editor was entrusted with the task of revising and seeing through the Press the late MM. Shastri's notes. These consisted of slips containing descriptions of the various MSS., which were in the handwriting of MM. Shastri's assistants working under his direction. The present editor as far as possible did not disturb the notes as he received them, but where discrepancies were revealed on actual comparison with the MSS. themselves, these were rectified. Quotations in the descriptive slips were verified, and sometimes these were curtailed or elaborated as circumstances connected with the importance or otherwise of the work or the MS. demanded. The present editor also compared MSS. of works in the Government Collection with others in the Indian Museum, Society's own collection or in that of other institutions (e.g., the Bangiya Sāhitya Pariṣad, the Sanskrit Sāhitya Pariṣad and the Sanskrit College) which were accessible to him, with a view to make the descriptions full and complete. Apparent copyists' mistakes in the Sanskrit of the MSS. have been silently corrected in the Catalogue. A uniform system of plus signs, simple and square brackets, has been followed in the present catalogue to indicate illegible or obscure *akṣaras* and redundant words or *akṣaras*, as well as emendations and allowable conjectures made by the editor to make clear a quoted passage.

About a dozen MSS. belonging to subjects other than the Tantra were through some inadvertence included within the Shastri slips, and these have duly been taken out. A few nevertheless escaped the attention of the editor as the work was printing: these have been sorted out in the *Addenda et Corrigenda* printed at the end. On the other hand, the present editor has included descriptions of some fifty newly acquired Tantra MSS., occurring within the present Collection, for which no materials left by MM. Shastri were available.

Also cross-references have been given to a few Tantra works which have been inadvertently included in the other Catalogues in the Series ¹. A few works which were not identified in the slips left by MM. Shastri have been identified by the present editor in this Catalogue ². The Collection had some MSS. of the same texts split up into two parts with separate numbering, and through inadvertence this was not detected. The present editor has combined the split MSS. into the single ones that they really are, and has entered them as single items ³.

The present editor in revising and seeing through the Press this Catalogue, which owes its inception to the labours of MM. Shastri and can be said to have been prepared by him, has been actuated by a spirit of respect and reverence for the memory of the great scholar from whom he received his inspiration in studying, cataloguing and editing Sanskrit MSS. The MSS. described were very precious in the sight of the late MM. Shastri, and the present editor has taken pains that their special features be brought to the notice of scholars. He has for this purpose compared these MSS. with printed editions and descriptions of other MSS. of the same work from other Catalogues. He only hopes that the Catalogue as revised by him under the direction of the authorities of the Royal Asiatic Society of Bengal will be worthy of the great scholar who would have published it himself, had Fate spared him to us for a few years more.

The problem of arranging the MSS. was a difficult one. The importance of a proper classification of the Tantras for a correct appreciation of a particular work in its true perspective cannot be emphasised too strongly. It is evidently for this reason that enough stress has been laid on this matter in the Tantras themselves, which definitely forbid one sect following the prescriptions of another which are positively harmful to the former. But the traditional principles of classification are too intricate and obscure to be applied to a catalogue. They should form a special subject of study by themselves. It is all the more distressing to find that confusion is worse confounded by the fact that some of the later works are

¹ Cf. descriptions under Nos. 6124, 6162, 6219, 6308, 6510 and 6716.

² Cf. Nos. 6055, 6126, 6154, 6155, 6161, 6164, 6189, 6191, 6246.

³ Cf. Nos. 6254-5, 6655, 6712.

either spurious or constitute a curious hotch-potch of the views of different sects¹. Under these circumstances a rough arrangement based on tradition, according to the deities dealt with, seemed to be most satisfactory and this has been followed in two of the three broad formal divisions into which the works have been classified at the first instance.

Under ORIGINAL TANTRAS come works, put in the form of interlocutions between divine beings or sages, though some of these are apparently very late and of not much importance.

Under DIGESTS have been grouped compilations attributed to historical personages though there are some which are anonymous including those the names of the authors of which could not be traced owing generally to the imperfect condition of the manuscripts. The Digests have been subdivided into four sections in accordance with the subject-matter of the works. Under STOTRAS fall hymns either associated with original Tantras or ascribed to particular authors. These have been arranged according to the deities eulogised.

In the case of Original Tantras² the traditional way of division into Yāmala, Dāmara, etc., has been roughly followed here and there

¹ वाङ्मये सम्प्रदायानां पन्थेष्वपुनिकेषु चै । *Mantraratnābhara* of Vijayarāma (Uluar, Extr. 653).

² In this section the arrangement as found in the slips left by the late Mahamahopadhyaya H. P. Shastri was generally followed while a thorough rearrangement was made with regard to other sections.

The following statement will indicate the results of a partial application with regard to the Original Tantras of a principle of classification similar to the one followed in the case of Digests:

A. Comprehensive and General Works:—

5951, 5972, 5992, 6029.

B. Works dealing with particular deities:

I. Śakti

(1) Kālī: 5930, 5964, 5991, 5999, 6011, 6016.

(2) Tārā: 5929, 5949.

(3) Tripurā: 5809, 5998, 6017.

(4) Vagālā: 5893, 6084.

II. Śiva: 6023.

III. Viṣṇu: 5991, 6004, 6031, 6033.

IV. Gaṇeśa: 5897, 6056, 6088.

C. Works dealing with particular rites, Mudrās, Yantras, etc.:

(1) Kaula rites: 5934, 5993, 6015.

(2) Japa, Puraścaraṇa etc.: 5978, 6006, 5983.

without any definite-indication in that respect. But an arrangement similar to the one proposed in connection with the Digests would, as later considerations suggest, have been more appropriate and helpful.

It may be mentioned in passing that we have here fully or in parts four *Dāmaras*¹ (*Bhūta-dāmara*, *Mātangi*°, *Gauri*°, and *Tridaśa*°), four *Yāmalas*² (*Rudra*°, *Kṛṣṇa*°³, *Brahma*°, *Jayadratha*°⁴), a number of *Uḍḍiśa* and *Śābara-tantras*, several works definitely assigned to one or other of the *Srotas* or *Āgamas*, e.g., *Bhairavasrotas* (5937), *Mahāsrotas* (5953), *Ānandabhairava-srotas* (5893)⁵, *Ṣaḍvidyāgama* (6084), *Kālikāgama* (6090)⁶. It may be noted that a large number of the above-mentioned works are apparently late and have little authority. Not a few of them are full of incantations in the vernaculars.

II. SPECIAL FEATURES OF THE MSS. DESCRIBED

(i) *Provenance*.—The present volume gives an account of over a thousand MSS. belonging to the Government Collection of Sanskrit and Sanskritic MSS. on permanent loan to the Royal Asiatic Society of Bengal. These MSS. refer to the subject of *Tantra* or *Mantra-śāstra* which forms an important branch of later Hindu (both Brahmanical and Buddhistic) religious and ritualistic literature. The present collection is unique in many respects. It is a fairly extensive collection, and quite a representative one on the subject,

(3) Magic rites: 5830 ff, 5981, 6069, 6073, 6079, 6089, 6091.

(4) Yogic Tantras: 6102–3, 6113–6132.

(5) Tantric Upaniṣads: 6133–6.

¹ None of these names are found in the list of six *dāmaras* given in the *Vārāhi-tantra* and quoted in the *Vācaspatya*. It is not known however if the *Durgā-dāmara* of the list has any relation with the *Gauri-dāmara*. The list of three *dāmaras* as given in the *Samayadōtra-tantra* (5920) refers to a *Bhūta-dāmara* as also to a *Sūkti-dāmara* which may have some connection either with *Gauri*° or *Mātangi*°.

² A reference to a fifth *Yāmala* called *Umā*° is met with in the colophon of the *Paramatīva-sahasraṇḍama-stotra* (6750) which is assigned to this *Yāmala*.

³ It is not known if this has any connection with the *Vipṛusyāmala* which is mentioned in both the lists of eight *Yāmalas*, one given in the *Samayadōtratāntra* and the other quoted by Bhāskaraṛāya in his commentary on the initial portions of the *Yāmakaśvara-tantra*.

⁴ Not mentioned in the *Samayadōtra* list (5920).

⁵ *Rudra-yāmala* is stated to belong to the *Dakṣiṇa-srotas* (Mad. XII, 5712).

⁶ *Śurendra-saṃhita* is stated to belong to the *Pañcōśadṛgama* (Mad. XII, 5755).

and the MSS. which go to make it up have been collected not only from Bengal but also from other places in Northern India. The doctrines and rituals described in these MSS. are (or were) current in Bengal and Assam, Orissa, Bihar, United Provinces, Kashmir and Nepal, and also in parts of South India. Bengal works, i.e. works composed or written in or outside Bengal by Bengali Tantric scholars and religious men, naturally predominate in a collection acquired primarily in Bengal. A good percentage of these works have a special connexion with Bengal: these are well known in this province, and were written in the local script, and besides, their popularity is still to be evidenced from editions of many of these published from Calcutta and elsewhere in Bengal. Over and above these well-known works, we have in the present collection numerous other texts which have not been published at all, and in some cases they appear to have never been mentioned in other treatises or in digests or lists of Tantric works: thus these latter can be characterised as 'new' or 'generally unknown' Tantric texts, for both Bengal and other parts of India.

(ii) *Script*.—The scripts used in the MSS. are generally Nāgara and Bengali, with a limited number in Later Gupta, Newari, Śāradā, and Oḍiyā. Among MSS. in non-Bengali scripts those of works of a definite Bengal origin possess particular interest.

Of the many-sided contributions of Bengal to Sanskrit Literature which are known and held in esteem outside Bengal the works on Navya Nyāya or Modern Logic are the most important. They are held in high esteem and assiduously studied to this day by scholars all over India. Mention might also be made of the works of Madhusūdana Sarasvatī whose Vedantic writings have rightly earned for him an all-India popularity. In the field of Navya-Smṛti the reputation of the Gauḍa School is known to have been widely spread and MSS. of several works like the *Dāyabhāga* of Jimūtvāhana and parts of the comprehensive *Smṛti-tattva* of Raghunandana are reported from different parts of India.

MSS. of few Tantric works, however, specially later digests, mainly of a ritualistic character, which are popular in Bengal, are known to have been found elsewhere. And this is not at all surprising, for there is scarcely any ritualistic work of an all-India popularity. As a matter of fact, different parts of the same province

are not infrequently found to follow different ritualistic manuals. This is a fact which makes the find of MSS. of Tantra works of Bengal in non-Bengali scripts all the more interesting.

The present volume describes MSS. of this type of works like the *Mantra-ratnākara* (6192), *Śākta-krama* (6197, 6199), *Tattvānandatarāṅgiṇī* (6200), *Tantra-sāra* (6187ff) and *Karpūrastotraṭīkā* by Siddhāntavāgīśa (6629). It may be noted here that a MS. of the *Tantra-sāra* in Nāgara characters is also mentioned by Burnel (*Descr. Cat. Tanjore*, p. 207).

A reference may incidentally be made here to another ritualistic work of Bengal, the *Śyāmā-saparyā-vidhi* of Kāśinātha Tarkālankāra, a MS. of which is in the Madras Oriental Library (*Triennial Catalogue*, V. 5122).

(iii) *Material*.—The material on which the MSS. are written is mostly hand-made indigenous paper, the yellow-coloured variety of which is found to be manifestly superior, in point of durability, to the white-coloured stuff and especially to modern machine-made paper, which is used in a number of MSS.¹ Palm-leaf MSS. are very few in number—one (5804) in later Gupta script, a few each in Newari, Udiya and Bengali and only one (5807) in the Nagari script².

(iv) *Date*.—The number of old works and MSS. is very few in the present volume, as compared with that in some of the previous volumes of the Series. The oldest MS. described in the volume is the *Kubjikā-mata* (5804) which is written in later Gupta characters. Two other old MSS. that come next are those of the *Yuddha-jayārṇava-tantra* (Nos. 6110, 6109) one copied in 1097 A.D. and the other in 1270 A.D. Of the latest MSS. there are a few copied in the beginning of the present century (*Tantra-siddhānta-kaumudī*—6223, and *Mantra-siddhānta-maṇjarī*—6224).

¹ Exactly the same state of affairs was noticed in different parts of the country as early as the seventies of the last century (Gough—*Papers relating to the collection and preservation of Ancient Sanskrit Literature in India*, Calcutta, 1878, p. 15). Machine-made paper has been referred to in the earlier part of the volume as 'foolscap paper' or 'Serampur paper'.

² The rarity of palm-leaf MSS. in the Nagari Script was noticed in 1876 (Gough, *op. cit.*, pp. 211-2). It may also be noted in this connection that no palm-leaf MS. of any work in the Bengali language is known, while scarcely any MS. in Udiya on anything but palm-leaf is available.

The dates are indicated by means of various well-known eras, Śaka (S.E.), Vikrama-Saṃvat (V.S.), Nepāla-Saṃvat (N.S.), Bengali San (B.S.), etc. In one MS. (6114) the date of composition is curiously given in years of Tretā-yuga, while in several MSS. (5955, 5965, 6082) the names of the eras are not specified, so that it is not possible to ascertain accurately their dates. In one MS. (6038) the chronogram reads like a riddle difficult to solve.

(v) *MSS. of a general interest.*—As regards MSS. of a general interest of which there are very few in the present volume mention may be made of the following:—

(1) MS. copied for a lady ¹:

Saundarya-laharī (6681)—Copied for the recitation of Jayanti Devī.

(2) MSS. copied for and probably possessed originally by big personalities:

Kulamukti-kallolīnī (6308) copied in 1877 V.S. under orders of Raṇodyota-sāha of Nepal.

Kāmakaḷāḷī-stotra (6634) copied in Nepal in 1711 S.E. (1789 A.D.) by Govinda-śarman for Prince Bahādur Sāh who is probably identical with Rana Bahādur Sāh who is stated to have succeeded to the throne in 1775 (Landon, *Nepal*, I. 67).

Liṅgārcana-tantra (6024) MS. belonging to Lālā Rāma-gaṭi Rāya ².

¹ For a reference to several other MSS. copied for and by ladies cf. Y.R.A.S.B., 1938, p. 13.

² The records of the society generally do not give information regarding the find-spots and the names or whereabouts of the last owners of the MSS. from whom they were acquired by the Society. But fortunately some of the MSS. contain the names of the original owners of them. And of these we might mention the names of a few scholars:—

Kṛṣṇānanda-nātha, evidently a Tantric scholar (5840, 5906, 5811, 5862, 5905, 5925, 6047, 6204).

Rājakiśora Śarman, probably identical with the author of the *Śakti-ratnākara* (5915).

Reference may also be made here to the huge collections of Raghunath Malaviya, Harekrishna Vyasa and Lakshminarayana Kavi, MSS. from which generally bear the names of their owners.

- (3) MSS. in the Nagari script written by or belonging to a Bengali, the use of the script among whom is extremely rare and is of a very recent growth:

Kalpa-sūtra (6168)—copied by Harikṛṣṇa Cakravartī in 1732 V.S.

Śiva-tāṇḍava (5966)—belonging to Harikṛṣṇa Cakravartī.

- (4) MSS. of historical interest:

Kāma-ratna (6542). The MS. which was copied in 1635 Ś.E. (1713 A.D.) records that Pharak-Ser (Farrukhsiyār) was the lord of Delhi in that year—the year which is known to be the year of accession to the throne of Farrukh.

III. SPECIAL FEATURES OF THE WORKS

(i) *Date*.—An idea has already been given about the age of the MSS. described here and one would naturally feel inclined to know something about the age of the works themselves.

The question of the date and authoritativeness of what passes as an original tantra is a difficult one. It is evident that some of them are very late commanding little authority even among the followers of the Tantras. But the actual dates of few of the works can be determined. The position with regard to the digests is of course better, though not always satisfactory. A number of these works are dated while the dates of a few can be ascertained with some amount of certainty from internal or external evidence. A list of the works in which the dates of composition are definitely mentioned is given below.¹

6351-2. Kramottama	1435 S.E.
6233. Mantrārādhana-dīpikā	1488 S.E.
6199. Śāktakrama	1493 S.E.
6533. Puraścaraṇa-dīpikā	1512 S.E.
6659. Śyāmākalpa-latikā	1514 S.E.
6694. Ānandalahari-ṭīkā	1527 S.E.
6183. Śāradātilaka-ṭīkā	1695 V.S.

¹ The date of composition, though indicated, is unintelligible in both the MSS. (6628-9) of the commentary on the *Karpūrasaṅga* by Durgakṛāma.

6214. Āgama-tattva-vilāsa	1609 S.E.
6604. Sāra-samuccaya	1770 V.S.
6511. Dīpa-prakāśa	1677 S.E.
6303. Śyāmāsaparyā-vidhi	1699 S.E. ¹
6228. Dharma-vitāna	1779 V.S.
6439-41. Kaulikārcana-dīpikā	1700 S.E. ¹
6573. Mudrā-prakāśa	1752 S.E.
6215. Āgama-tattva-saṃgraha	4933 Kali Era.
6661. Śyāmāsantoṣaṇa-stotra	1756 S.E.
6647. Kaula-gaja-mardana	1910 V.S.
6617. Gorakṣa-śataka-ṭikā	1943 V.S.

(ii) *Nature of contents of the works.*—The works described in the present volume, are mainly of a ritualistic character. There are few works here which directly expound the philosophy proper of the Tantras. The following pages, however, contain enough material that will be of interest to students of anthropology, iconography ² and Sanskrit literature, particularly the later phases of it. It must still have to be admitted that this volume like the volume on Smṛti and Purāṇa contains much that is of little value and importance.

It will be noticed that works on the details of the worship of different aspects of Śakti or the Divine Mother by far outnumber those on all the other deities taken together. Of the ten major manifestations (*mahāvidyā*) ³ of the Divine Mother, again, Tripurā, Kālī, Tārā and Bhuvaneśvarī claim in a descending order the largest number of worshippers and consequently the largest amount of literature. Chhinnamastā (also known as Pracandā-candikā or Sumukhī), Dhūmāvati and Vagālā are principally worshipped in connection with the performance of the black rites for the attainment of ulterior objects. They have few regular worshippers who regard them as their tutelary deities, so that the literature on

¹ The date of one of the works must be wrong, as the first work, which according to the date given appears to be earlier, refers to the second, which is given a later date.

² Anthropomorphic descriptions of little-known deities like Āsuri (6070-1), Kālārātri (6063-4), and Tvaritarudra (6464) are highly interesting in this respect.

³ Kālī, Tārā, Śoḍaśī (Tripurā), Bhuvaneśvarī, Bhairavī, Chhinnamastā, Dhūmāvati, Vagālā, Mātangi and Kamalā.

them is quite scanty. Śākta deities like Gāyatrī, Kubjikā and Caṇḍikā have only a limited local interest, being known and worshipped in particular localities. Among the other deities Śiva with his different aspects comes next as regards the quantity of literature dealt with in the volume. The literature on Viṣṇu is poorly represented here while a comparatively small amount of literature appears to have ever been produced on the cults of Gaṇeśa and Sūrya (Sun), evidently owing to the small number of devotees worshipping them as tutelary deities.

Of the various tantric rites only the more important and popular ones are found to have been treated in independent works described here. The six black rites¹ and other magic rites for warding off evils and securing prosperity, of course, claim a large number of works, mainly small treatises and manuals. But few of them command respect and authority even among orthodox scholars of Tantras being generally spurious, anonymous and comparatively modern.

Though this is not the place to give an elaborate account of the various rituals of the Tantras with which the works under discussion are primarily concerned, it is necessary to give a rough and general idea of their characteristic features in order to enable the general reader to appreciate the nature of the contents of the works. A more detailed account of them is given in Arthur Avalon's *Principles of Tantras* (London, 1914, 1916, vols. I and II).

Dikṣā or initiation which is the most essential preliminary of the Tantra form of worship invests one with the right to follow the injunctions of the Tantras. And every Hindu, irrespective of any caste or sex to which he or she belongs, may be and until very recently was initiated with proper ceremonies by the family preceptor or some of his superior near relatives into the worship of a particular deity. At the time of initiation one of the many *mantras* with which a deity is worshipped by different persons on different occasions is communicated to the worshipper who is to keep it concealed like the most valued treasure. The mantra and the deity, appropriate for the worshipper, are determined by family practices as well as personal peculiarities of the worshipper, who is to mutter the mantra and per-

¹ Magic rites for averting evil, subduing (a man or a woman), arresting any feeling or force, exciting enmity (between affectionate friends), overthrowing (an enemy) and causing destruction to somebody.

form other rites with it not only at the time of worship but also on the occasion of observing his daily duties like getting from bed in the morning and bathing. Though the form of worship¹ is essentially the same in connection with all the deities there are differences and peculiarities in the details of procedure which are pointed out in special treatises dealing with particular deities. The use of the 'Five *M*'s—*madya* (wine), *māṃsa* (meat), *maṣya* (fish), *mudrā* (fried grain) and *maithuna* (sexual intercourse)—and the six black rites are not meant for all worshippers but for only the select few. Even all members of the Kaula sect of the Śāktas—a sect notorious for these rites—were not to observe these rites (I.H.Q.—X. 487f.).

The mantras² consist of one or more syllables indicated by word symbols which differ in different schools and which are explained in special dictionaries (6257–6265). They are known as *mālā-mantras*, when the number of syllables contained in them is more than twenty. Various rites are prescribed for making the mantras efficacious. Of these a very important one is the *Puraścaraṇa* (6530 ff) which consists of five elements, e.g., the muttering of the mantra for a prescribed number of times, *homa*, *tarpaṇa* and *abhiṣeka* with the same mantra followed by the feeding of Brahmins.

When a worshipper has attained to sufficient spiritual development he may undergo superior types of initiation culminating into *Pūrṇābhiṣeka* (6526).

The worship is offered on an image of the deity, on a consecrated pitcher filled with water on which fruits and mango-sprouts are placed or on a mystic diagram (*Yantra*) which represents the deity.

¹ Two essential features of the worship are *bhūtaśuddhi* and *nyāsa*, aimed at the purification of the body and helping the gradual realisation of the supreme ideal of the Tantra form of worship, viz. the identity of the Individual soul with the Supreme Soul.

² Vedic mantras, with or without any modification, are also occasionally used. RV. III, 62.10 popularly known as the *gāyatrī*, is the commonest Vedic mantra which with necessary modifications is used in the Tantric worship of different deities. MSS. containing the texts of the modified forms of the mantra in connection with the worship of various deities are noticed in this volume (6499, 6281).

The Tantric use of the *Śrī-sūkta* (RV. I, 165) has been indicated in two MSS. (8500–1) which describe how different verses of the hymn are to be used in offering various objects in the worship of Lakṣmī as also in rites like *nyāsa* and *puraścaraṇa*. Uses of Vedic mantras in the purification of fish, meat and wine are described in works dealing with the Kaula cult.

While an image is immensely popular in Bengal, the diagram is more popular elsewhere (6579 ff).

IV. SOME IMPORTANT WORKS

A brief passing reference may now be made to the characteristic features of a selected number of the more important but little-known works, MSS. of which are described in the following pages. There are a good number of works which are unique and are noticed here for the first time. The names of these have generally been marked with an asterisk in the index of titles. But even under titles without any mark there are not a few works which though already noticed are either inaccessible elsewhere or are still unique other notices referring to MSS. described in the following pages. But in a manuscript collection it is not only the MSS. of hitherto-unknown works that are important and useful. It is not infrequently that MSS. of well-known works are immensely useful for the determination of the correct text of a particular work. Tantra works again, especially the original tantras, possess immense textual irregularities and variations. It will be noticed that even the number and arrangement of the chapters of a work differ in different MSS., a comparative analysis of several of which is therefore essential for a critical edition.

Some of the MSS. present different versions of even a number of later digests and commentaries. Of these mention may be made of the following:—

6232. *Mantra-candrikā* of Janārdana.

The MS. of the Society contains an elated version of the work of which a shorter version is described in L.II. 911.

6352. *Kramottama* of Nijātmānandanātha.

This seems to represent an abridged version of the work as contained in No. 6351.

6438. *Kaulāvalī* of Jñānānanda.

This constitutes a shorter version of the work of the same name published in the *Tantrik Texts Series* (Vol. XIV)¹. An idea of the

¹ Notices of two manuscripts by MM. H. P. Shastri and Prof. Kielhorn reveal that the work had other versions as well (*Ind. Cult.*, III, p. 519).

relation between the two versions may be had from the following statement:—

Number of chapters in the MS.	Corresponding portions in the edition of the 'Tantrik Texts Series.
I	.. II. 50—II. 104.
II	.. III. 105—V.
III	.. VI.—VIII. 38.
IV	.. VIII. 39—IX, 41+first few lines of Chapter IV.
V	.. IX. 71—X. 141.
VI	.. XI.
VII	.. XII. 1-131+last few lines of Chapter XIII.
VIII	.. XIV.
IX	.. XV.

6595. *Haṭha-pradīpikā*.

This seems to contain a smaller version of the work as known through different editions.

6817. *Mallādarsa* of Premanidhi Pantha.

This may be a shorter version of the work described under No. 5971 where no name of the author is traceable.

Besides the above-mentioned works, the following works and MSS. in the different sections of the Catalogue deserve special mention.

A. ORIGINAL TANTRAS.

(1) *General*.

The *Vīra-tantra* (5925-7) which deals with the worship of Kālī, Tārā and other deities, specially in connection with left-handed worship, has a very unsatisfactory text. The first four chapters agree in all the three MSS. Chapters 5-10 in 5925 agree with chapters 5-11 in 5927. The last four chapters in 5927, however, have no corresponding matters in any of the other two MSS., the concluding chapters of which agree but for the chapter numbers ¹.

¹ Chapters 10, 11 and 12 of 5925 agree respectively with chapters 5, 6 and 8 of 5926 which has no colophon for chapter 7.

It is not known if this is the work referred to by Raghunandana in his *Smṛti-tattva*.

A reference may be made here to a work called the *Bṛhad-rudra-yāmala* (5886-7) which has little connection with the *Rudra-yāmala*. The Society seems to possess all the known MSS. of the work—three in number¹—two of which both incomplete, are described here and the remaining one, which is complete belongs to the old collection of the Society. The work is in the form of an interlocution between Kṛṣṇa and Nārada. It deals with the worship of various deities like Gaṇeśa, Kālī and Pañcānana, the popular Guardian Deity of children.

The only work so far known expounding the doctrines and practices of the little-known but catholic Pārānanda school of Tantric worship, which puts a taboo on ritualistic details as also on animal sacrifice, apparently an essential feature of Śakti worship, appears to be the *Pārānanda-sūtra* published in the *Gaekwad's Oriental Series*. The present collection possesses a fragmentary manuscript of another small work on the subject, called the *Pārānanda-mata* or *Paramānanda-mata-saṃgraha* (5982). It gives a brief but clear and systematic account of the views of the school. This is a metrical work, with a few prose-lines here and there, containing about a hundred verses. Some of the verses, which are apparently borrowed by both from an earlier source, are found in the printed text also. The language in both the works is occasionally almost identical. The fragment has been published in JRASBL. (1939, pp. 467-7), with a short summary of the contents in English.

The *Ākāśabhairava-kalpa* belonging to the *Mahāśaiva-tantra* appears to be a big work of which a portion, complete in itself, dealing with various magic rites is preserved in a MS. of the Society (5895). Another portion, a considerably bigger one, belongs to the Tanjore Library of which a modern copy is in the Bhandarkar Oriental Research Institute. This portion deals with the details of the worship of Sāmrajya-lakṣmī (Presiding Deity of Sovereignty) and with Rāja-dharma (royal duties). A detailed description, containing a list of contents, of the last-mentioned manuscript is given in the *Karnataka Historical Review* (1939, pp. 7-18)

¹ For an account of the MSS. and their contents cf. *D. R. Bhandarkar Volume*, pp. 77-81.

by Mr. P. K. Gode who believes that the work is associated with the State of Vijayanagara, a picture of which, Mr. Gode thinks, is reflected in the work.

The *Rādhā-tantra* (6002-3) is an interesting work which seeks to demonstrate the supremacy of Śakti worship through the life and achievements of Kṛṣṇa, who is represented as an ardent worshipper of the Divine Mother. It is definitely stated that devotion to Śakti was at the root of all the superhuman achievements of Kṛṣṇa (ch. 22). Kṛṣṇa performed various Kaula rites in the company of Rādhā, an incarnation of Padminī who was an attendant of Tripurā (ch. 6). Vṛndāvana was the proper place for the ritualistic practices of Kṛṣṇa, as the Divine Mother always resided here and the two principal trees of the place, e.g., *tamāla* and *kadamba*, were nothing but different forms of Kālī and Tripurā (ch. 21). The work, however, seems to be a comparatively late one. Though no definite date can be assigned to it, one limit of its age is supplied by the *Śyāmāsaparyā-vidhi* (6303) of Kāśīnātha composed in 1699 S.E. (or 1777 A.D.), which refers to the *Rādhā-tantra* as one of the source books utilised by it. That the work was regarded as authoritative is testified to by the large number of manuscripts and printed editions that the work possesses as well as by references made to it in later digests like the *Śakti-ratnākara* (6216) of Rājakiśora of unknown date and the *Śyāmāsaparyā-vidhi* already referred to. The existence of a work called *Bṛhad-Rādhātantra* (*Cat. Cat.*, I. 504) may not unlikely be an indirect evidence of the popularity of the work which led to a 'longer version' (*Bṛhat*) of it. The work may have originated or at least was more popular in Bengal. Manuscripts of it are mostly known to be in Bengali characters and all the known editions are published in Bengal and in the Bengali script¹.

The Society possesses only one MS. of the *Mahānirvāṇa-tantra* (6039) which has been published several times by different scholars². But curiously enough the number of known MSS. of the work is quite disproportionate and very small. Only two MSS. are noticed in the *Catalogus Catalogorum* (I. 298 under *Nirvāṇa-tantra*). It

¹ For a detailed account of the contents of the work cf. *Sāhitya Pariṣat Patrikā*, vol. 46, pp. 296-300.

² A list of the various editions of the work is given by Arthur Avalon in the Introduction (pp. viii-ix) to his edition of it published in the Tantrik Texts Series (Vol. 13).

does not seem to have occupied an important place in the literature of the Tantras. The work is not mentioned in the well-known lists of Tantras, e.g., the *Toḍala-tantra* list and the *Vāmakeśvara-tantra* list. Scarcely does any of the famous Tantric compilations refer to or quote from this work. Of the few works which contain references to the *Mahānirvāṇa* mention may be made of the *Kramadikṣā* of Jagannātha¹ (6525) and the *Sarvollāsa-tantra* (6204) of Sarvānanda².

It seems that it was owing to these facts that the work was suspected in some quarters to be a fabrication in whole or in part of Hariharānanda, the guru of the celebrated Hindu 'reformer' Raja Ram Mohun Roy, 'written with the object of pushing the Reformist views' of the latter. It may be pointed out in this connection that the work 'was first published by the Adi Brahma Samaj under the editorship of Ananda Chandra Vedantavagisha'. 'The preface to this edition stated that three MSS. were consulted; one belonging to the library of the Samaj, the second supplied by Durgadas Chaudhuri, and the third taken from the library of Raja Ram Mohun Roy.'³

(2) *Works on Different Deities.*

We have here a number of works pertaining to the cult of Durgā. The *Māyā-tantra* (5985), which may or may not be identical with the work of the same name quoted in the *Tantra-sāra*, the *Śakti-ratnākara* and the *Āgama-tattva-vilāsa*, prescribes (ch. 8 and 9) and speaks highly of (ch. 12), Kulācāra in connection with the worship of Durgā with the details of which it deals. As some of the MSS. end with chapter 7 the genuineness of these chapters may not be beyond all doubts. Two works assigned to the *Rudra-yāmala* (5879, 5885) deal with the worship of the deity during the famous autumnal festival of Northern India known as Navarātri as well as with the nine well-known forms of the deity. The *Vanadurgā-kalpa*

¹ Some of the references have been identified, e.g., वातुप्रतिपदं निम्नात् (fol. 18A—VIII. 279), देवतां जगिजायायात्, प्रत्येकविन्दुं जगिजात्, बसुधारां प्रकरोमिषत् (fol. 21A—IX. 91-93).

² Chapters 5, 58 and 59.

³ Introduction and Preface to the edition and translation of the work by Arthur Avalon (Madras 1928, Calcutta 1913).

(6067) describes the details of the worship of Vanadurgā, a deity whose worship is highly popular in several districts of Bengal¹. There is, however, no work here which describes all the rites to be performed by the regular worshippers of the deity, of which there is a good number in Bengal.

Works on deities whose rituals are dealt with both in original Tantras and Digests have been noticed, for the sake of convenience, only under Digests.

(3) *Works on Caitanya.*

A number of apparently late but nevertheless interesting works refer to or deal with the worship of the great Vaiṣṇava saint of Bengal—Caitanya. These are associated with well-known Tantric texts. In one of them, associated with the *Kulārṇava* (5913), the divinity of Caitanya is established with various arguments. In another, associated with the *Vīśvasāra-tantra* (6038), which professes to give an account of this 'secret' incarnation of Viṣṇu, the date of his appearance is also indicated (4586 of the Kali age). In the *Ūrdhvāmṇāya-saṃhitā* (5959) he is referred to as an *avatāra* in place of the Buddha. It is significant that the last MS. is in the Nāgarī script and presumably is of a non-Bengali origin. Of other works of the type reference may be made to the sections on Caitanya ascribed to the *Brahma-yāmala* and the *Kṛṣṇa-yāmala*, manuscripts of which are found in the old collections of the Society (AS., p. 64) and the Baṅgiya Sāhitya Pariṣad (VSP., p. 41).

(4) *Works on Alchemy.*

Among manuscripts of works on alchemy reference may be made to the following:—

Rasārṇava (5870) and *Rasa-kalpa* (5871) associated with the *Rudra-yāmala* deal with various preparations of mercury. The *Suvarṇatantra* (6101) and *Svarṇatantra* (6824) describe the synthetic preparation of valuable metals like silver and gold.

(5) *Works on the use of hemp.*

We have here a small manuscript (6068) containing an extract on the Tantric use of hemp. The topic has been incidentally dealt with in a number of Tantra works. The *Mahānirvāṇatantra* (V.

¹ cf. JASB., 1930, pp. 382-3.

82-87) gives directions for the ritualistic purification of hemp. One entire chapter of the *Sarvollāsatāntṛa* (6204, ch. 30) deals with its use and efficacy. Five names of hemp are given¹. Hymns to deified hemp are described in ASB., VII. 5574, 5655. The use of the drug in a number of folk-rites is also known.

(6) *Works relating to the science of warfare.*

A reference may be made to manuscripts of more or less familiar astrological and magical works connected with the science of warfare in old India. These works are generally associated with the Tantras. Some of them like the *Narapaṭijayacaryā* (with sections bearing the stamp of the Tantric form of composition), a MS. closely agreeing with which has been described under the title *Brahmayāmala* (5892), are definitely stated to have been based on the tantras, especially of the *Yāmala* class, while one, *Yuddhajayārṇavatāntṛa*, (6109-12) at least is actually styled a tantra. They deal with what is called *Svarodayasāstra* or the science of sounds, a lack of the knowledge of which brings about the fall of a king, even though rich in armaments. Incidentally, they describe mystic diagrams to determine the future of royal undertakings, lay down the details of magical and Tantric rites such as initiation into warfare, consecration of the weapons to make them infallible, six black rites of the Tantras for controlling and causing the destruction of enemies.

B. DIGESTS.

(1) *General works.*

Under this section reference may first of all be made to several commentaries.

Uncertainty seems to surround the names of the authors of two commentaries of the *Prapañca-sāra* (6174-5). Different MSS. refer to different names while some of the MSS. give no name at all. Even the name of the preceptor of one of the commentators (6175) is not known for certain. While it is given as *Vaikuṇṭhavāṇī* or *Amararājasarasvatī* in the introductory verses, it is definitely referred to in the last colophon as *Umaraprakāśa*. The Society possesses MSS. of two commentaries (6182-3) on the *Śārada-tilaka*

¹ वमिदा वमदा देवि विमदा विदिरैव च ।

अथ च परमेष्ठाणि वचथास्मानुकीर्तितम् ।—*Sarvollāsa-tāntṛa* (30. 22).

which do not seem to have so far been noticed. One of these (6183) was composed in 1675 V.S. or 1618 A.D.

The chief interest of the *Vidyārṇava* (6206) lies in the account it gives of the foundation of the town of Vijayanagara. The account, which does not appear to have so far been recorded in any of the several modern works on Vijayanagara, does not, unlike other legendary accounts, refer to Harihara Bukka and Vidyārṇava whose names are almost invariably associated with the foundation and the naming of the town. It does not constitute a version of the legends already recorded but gives a new and independent story by itself. In giving the history of the composition of the work it is stated that it was composed at the request of an unnamed king¹ of Vijayanagara, the posthumous son of Praudhadeva. The author appears to have been a man of influence. For it is told that when Praudhadeva died² leaving his queen with child it was the author of the present work who acted as regent in pursuance of the wishes of the people. As regent he is stated to have built the beautiful town of Vidyānagara (Vijayanagara) resembling the mystic Śrī-cakra. When the son of Praudhadeva attained majority and was fit for carrying on the duties of a king he was placed on the throne. And at the request of the king and learned men of eminence the work was composed.

According to Prof. Salatore the foregoing version of the story about the origin of Vijayanagara has no historical value. The *Vidyārṇava*, Prof. Salatore rightly observes, can in no way be assigned to a date earlier than A.D. 1446, the year of the death of Praudhadeva, whose posthumous son could come to the throne only after that year³, when the town had already been in existence for a large number of years, having been constructed in 1368.

Besides referring to the history of the origin of Vijayanagara the work under review traces the line of teachers of the school of Śaṅkarācārya, beginning from the great master and ending with the

¹ The name of the king is given as Ambadeva by Mahamahopadhyaya Gopinath Kaviraj presumably on the authority of the MS. of the *Vidyārṇava* belonging to the Benares Sanskrit College (*Brahmasūtra—Acyutagrānthamālā*, Benares, Introduction, p. 54).

² For an account of the death of Praudhadeva and other details about the author of the work cf. *Ind. Cult.*, VI. 107-9.

³ *Ind. Cult.*, VI. 244-5.

present author who claims to have directly belonged to the school. A similar list is also found in the *Kramottama* (6351-2). It is to be noted that both the lists contain names otherwise unknown.

The *Mantra-kamalākara* (6238) is a little-known work of the celebrated Kamalākara Bhaṭṭa, author of the *Nirṇaya-sindhu*, son of Rāmakṛṣṇa, grandson of Nārāyaṇa and great-grandson of Rāmeśvara. The work is stated to have been compiled for the benefit of the author's son, Ananta. The section on the worship of Rāma belongs to Rāmakṛṣṇa, father of Kamalākara. Another manuscript of the work referred to in *A Catalogue of Sanskrit Manuscripts in the Private Libraries of North-Western Provinces* (Allahabad, 1877-86) and mentioned by Aufrecht (*Cat. Cat.*, I. 429) is scarcely accessible at the present moment ¹.

The *Mantra-muktāvalī* (6239) of Purṇa-prakāśa, of which the Society possesses a manuscript complete in 25 chapters, appears to be one of the oldest of Tantric digests. The MS. of the Society was copied in 1480 V.S. (= 1424 A.D.). The work is stated to have been based principally on the *Prapañca-sāra*. It appears from the extremely corrupt and obscure introductory and concluding verses that the author, an ascetic, was a follower of the school of Śaṅkara.

The Society's collection of manuscripts of the *Tantra-sāra* of Kṛṣṇānanda is specially interesting. It is a sixteenth century work on Tantra rituals very popular in Bengal. But the Society's manuscripts of the work are almost all in non-Bengali scripts. Two more or less complete manuscripts (6187-8) are in the Newari script. There are also three manuscripts in the Nagari (6190-1, 6576) and one in the Bengali script (6577) containing only extracts. Portions of the work are found in a mutilated form, with occasional omissions intervening, in two manuscripts, one (6266) in Nagari and the other in Newari (6267), as also in a Bengali manuscript (6189) where the order of the topics is different from that in the editions of the *Tantra-sāra*. It is not known if the last three manuscripts as also one described under No. 6402 belong to works based on the work of Kṛṣṇānanda like Rāmānanda's *Samgraha*, of which there is a manuscript in the Society (II. A. 48), complete in ten chapters. It is also possible that the *Tantra-sāra*, along with other works, borrowed from the same source which, or rather fragments of which, can be

¹ For two more little-known works of the same author, cf. *Indian Culture*, V. 211-4.

traced in these manuscripts as well as in works like the *Śyāmā-rahasya*, sections of which (e.g., *Śava-sādhana*) closely agree with similar sections of the *Tantra-sāra*.

Ātma-rahasya (6201-2), *Āgama-tattva-saṁgraha* (6215), *Tantra-siddhānta-kaumudī* (6222) and *Cidānanda-mandākinī* (6229) give exposition of some aspects of the philosophy of the Tantras.

(2) *Works on different deities.*

(a) *Kālī*.—The *Kālī-tattva* (6306-7) is an important work, the more so if its author Rāghavabhaṭṭa be identical with the famous commentator of the same name who commented on the *Śāradā-tilaka*. The way in which the commentary is referred to in the former work (fol. 6A of 6307) would naturally make one inclined to suggest the identification. It quotes from and refers to a number of original Tantra works. No Tantra digest is found to have been referred to though many of them are stated to have been consulted for the preparation of the work. Though several MSS. of the *Kālī-tattva* were already reported, all that was known of the work was through a short notice by R. L. Mitra (Bik., p. 586). The present volume gives a detailed description of the work and its contents.

(b) *Tārā*.—The *Matsya-sūkta* (5997), which is different from a Puranic work of the same name, is referred to in many a Tantric compilation of Bengal. The work or at least the portion preserved in the MS. of the Society deals with the details of the worship of Tārā. A work called the *Bṛhanmatsya-sūkta* is referred to in the *Mantra-ratnākara* (6192) and the *Arcana-saṁgraha* (6212).

It may be noted that no MS. of the *Tārā-rahasya* which is a popular work in Bengal is found here. The *Tārā-pradīpa* (63322-3) is an interesting work, as it is attributed to Lakṣmaṇa Deśika who may be identical with the author of the famous *Śāradā-tilaka*. It may be that this work as well as the *Kālī-tattva* of Rāghavabhaṭṭa were intended to supplement the *Śāradā-tilaka* with which both the authors were closely associated and which does not deal with the popular deities, Kālī and Tārā. It is curious that all the MSS. that have been reported of the *Tārā-pradīpa* are in the Bengali script except the one in Bikaner. The popularity of the work thus appears to have been restricted to Bengal where Tantric digests like the *Tantra-sāra* and the *Śyāmā-rahasya* refer to and quote from a work of the same name. But the work seems to be little-known in these

days in Bengal or elsewhere. Scholars like Arthur Avalon were not aware of the existence of this work or of any other work of Lakṣmaṇa except the *Śārada-tīlaka* though a number of them are referred to (*Cat. Cat.*, I. 536). It is an independent work having no connection with the *Śārada-tīlaka* though it is suspected by some to be a commentary on the latter (*Cat. Cat.*, I. 536).

(c) *Śiva*.—The cult of Pañcānana, Pañcānanda or Pāñcu Ṭhākur, presumably a popular aspect of Śiva, is immensely popular among the women-folk of West Bengal, specially of the lower class, who worship the deity, as the Guardian Deity of children, for the protection and welfare of their young ones. The known literature on the cult, unlike other folk-cults, is, however, extremely meagre. The Society, fortunately, is in possession of three MSS.—perhaps all that are known—of a Tantric text called the *Bṛhadrudra-yāmala* (5866-7) sections of which deal exclusively with this cult. These sections in the manner of *maṅgala-kāvya*s of medieval Bengal, one of which may not unlikely have been the basis of the Sanskrit version given here, record legends concerning the powers of the deity in causing destruction when offended and bringing prosperity when propitiated. The MSS. are especially interesting in view of the fact that Sanskrit works pertaining to folk-cults are rare, if not totally unknown ¹.

Of later digests on the cult of Śiva the *Vaṭukārcana-saṅgraha* (6466) of Bālabhaṭṭa appears to be the most comprehensive, while the fragment of the *Bhairavārcā-pārijāta* is interesting being associated with the name of a royal author, Jaitrasimha of the Vaghela dynasty. Bālabhaṭṭa has referred to a number of digests and authors (p. 629). Kāśīnātha, the polymath, has got the largest number of works in this section. Of the ten works of Kāśīnātha that we have in this section, as many as five seek to demonstrate the greatness and supremacy of the deity.

We have little information about a number of authors whose works are included in this section: e.g., Siddheśvara (6462), Lakṣmīdhara (6463), Gaṅgā-suta (6464), Dhanarāja, son of Keśava (6465) and Rāmacandra whose work seems to be based on a similar work by Kṛṣṇabhaṭṭa (6467).

¹ For details of the MSS. and the legends cf. *D. R. Bhandarkar Volume*, pp. 77-81.

(d) *Gaṇeśa*.—The cult of Gaṇeśa is dealt with in three original Tantra works—*Mārjārī-tantra* (5877), *Kumāra-saṃhitā* (6056) and *Vināyaka-saṃhitā* (6088), which speak of the black rites to be performed with the aid of this deity.

The only work of known authorship in the section of digests on this cult is the *Mahāgaṇapati-krama* or *Gaṇeśotsava* (6505) by a disciple of Citprakāśa, Anantadeva by name, who is stated to have belonged to the Dāideva school and hailed from Māṭrपुरा.

(e) *Sun*.—The worship of the sun-god is treated of in the concluding chapters (ch. 31–35) of the *Devīrahasya-tantra*, stated to be a part of the *Rudra-yāmala*. These chapters or some of them, are contained in two MSS. (5880, 5888, 6001).

There are a few later compilations on the cult of this deity. We have here a fragment of one, called the *Tycahbhāskara* (6575). It is gathered from the MS. of the work belonging to the Sanskrit College of Calcutta (which was partially examined) that it deals with the details of the worship of the deity (e.g. अङ्गपूजा—fol. 47A, आदरपूजा—54A, उपचारनिर्देश—59B, अर्घ्यदान—73B, होमविधि—129A). Reference is made in it among others to *Tantra-kaumudī* (18A), *Prapañcasātra-saṃgraha* of Gīrvāṇendra (32B), *Mantra-mahodadhī* (34B), *Mantra-deva-prakāśikā* (39A), a hymn by the author (*māmakīnastava*—58A) and the *prayoga* section of the work (37A).

(3) *Works on Yoga*.

The number of unique works in the section of Yoga is proportionately larger in comparison with that in other sections. No other MSS. appear to be known of works described under Nos. 6116–9, 6599, 6600, 6603, 6605, 6619, 6621 and 6622. But none of these works appears to be old. Of these, the date of composition of the *Sāra-samuccaya* (6604) is given as 1770 V.S. (1714 A.D.). A work of this name is referred to in the *Cakra-dīpikā* (6622) and the *Yoga-kalpa-latikā* (6603) of Kṛṣṇadeva, a name identical with the name of the father of the author of the work of which the *Sārasamuccaya* of the Society is stated to be a summary. The only known MS. of the *Yukta-bhava-deva*, of which the *Sāra-samuccaya* is an abridgement, belongs to the Baṅgiya Sāhitya Pariṣad. A comparison of the MSS. of the two works reveals that the abridgement very closely follows the original. The former has one complete colophon at

the end where the number of the chapter is not indicated, while the end of the first chapter is marked on fol. 18A. The latter has two chapter colophons (I, fol. 29A, III, fol. 60A). The latter portion of the Society's MS.¹ (fol. 38B-67B) has no corresponding portion in the MS. of the Pariṣad, which seems to be incomplete.

C. STOTRAS.

Sanskrit possesses a vast literature on stotras. An idea of the extent of this literature may be formed from the fact that descriptions of MSS. of stotras cover three big volumes (Nos. 17-19) of the Descriptive Catalogue of Sanskrit MSS. belonging to the Madras Oriental Library. The Society has also a fairly rich collection of stotras scattered over three volumes of its Descriptive Catalogues (Vols. V, VII and VIII).

The stotras described in the present volume, however, do not all belong to the Tantras nor are they all Tantric in character. Similar remarks apply to stotra manuscripts described in other volumes which though devoted to subjects other than Tantras deal with stotras belonging to Tantras.

A limited number of the stotras are extremely popular and highly interesting both from the standpoint of philosophy as well as poetry. Some of the hymns attributed to Śaṅkarācārya in the present volume (e.g. *Bhāvāny-aṣṭaka*, p. 818, *mānasapūjā*, pp. 832-3, *Rāma-pañjara* and *Bālāṣṭaka*, p. 851 and *Gaṅgāṣṭaka*, p. 861) cannot be traced in the *Works of Saṅkaracharya* (Sree Vanivilas Press, Vols. XVI-XVIII).

Reference is made below to the works chiefly of an exegetical character, belonging to the different groups of stotras dealt with in the volume.

(i) *Kali*.

The commentaries on the well-known *Karpūrastotra*, of which there are seven described in the following pages, are all new. Of these the commentary of Durgārāma (6628-9) is dated though the verse containing the date is evidently corrupt in both the MSS. and the date cannot thus be ascertained. One commentary (6632) is attributed in the colophon to the great Śaṅkara.

¹ The section ending in fol. 38A agrees with the one ending in fol. 56A of the Pariṣat MS.

(ii) *Tripurā*.

One of the sublimest and most important stotras in Sanskrit is the *Ānanda-lahari* attributed to the great Śaṅkarācārya. Various scholars commented on the work from time to time. Of little-known or hitherto-unknown commentaries the Society possesses MSS. of those of Kavirāja (6697), Rāmabhadra Miśra, son of Viśvanātha (6696) and Raghunandana, son of Candramauli (6695). Raghunandana may not unlikely be identical with the author or any of the authors of the same name with the title Nyāyavāgīśa and Nyāyālankāra, MSS. of whose commentaries on the *Mahim-naḥ-stotra* and the *Gurupāduka-stotra* have been described (VII. 5600-1., VSP., p. 62, HPR., I. 97). Śrīkṛṣṇa Tarkālankāra (6692), like Gaṅgāhari (6691), gives an interesting legend about the origin of the stotra. Śaṅkara's disregard or denunciation of the Divine Mother, it is told, led to some difficulties on his part and he succeeded in overcoming them by composing the stotra. Śrīkṛṣṇa suspects that a number of concluding verses of the stotra are not genuine. And it is reasonable to conclude that it was apparently due to such a suspicion that Govinda Tarkavāgīśa (6689-90) left two verses at the end without any commentary thereon.

(iii) *Bhavānī*.

The *Devīnāma-vilāsa* (6703) which is of the nature of a metrical commentary on the *Bhavānī-sahasraṇḍma-stotra* is an interesting work. It devotes one verse on each of the thousand names of the deity in order to explain the significance of it. The chief interest of the student of history, however, centres round the concluding verses of the chapters which generally refer to other works of the author. The names of these works, however, could not be definitely ascertained owing to the hopelessly corrupted text of the MS.

V. A FEW LITTLE-KNOWN AUTHORS

Information about the personal history of an author is very useful for a correct appreciation of the value and importance of his works. Details that could be gathered in this connection regarding little-known¹ authors, MSS. of whose unpublished works are

¹ Stray but valuable pieces of information about well-known authors are also sometimes met with. Thus Pūrṇananda, a popular Tantric writer of Bengal and

described in the volume, are set forth below for what they are worth. No notice, however, has been taken of meagre references to parents, preceptors, sects, families or the like. But these have generally been indicated in the words of the authors themselves in the authors' index. Of these references mention may be made here of a few. The author of the *Bhairavārca-pārijāta* (6468) refers to himself as a prince of the Vaghela dynasty. Veṇudhara, who wrote a commentary (6626) on the *Karpūra-stotra*, refers to his patron Pratāpa-simha in the concluding verse of the commentary. The author of the *Kramapūrṇadīkṣā-paddhati* (6526) also seems to refer to his patron in the person of a king called Vikramāditya. But unfortunately none of these rulers or chiefs could be identified. Two of the genealogical references appear to reveal the identity of the descendants of two well-known Tantric writers. Of these Gopālapaṇḍita, grandson of Kṛṣṇānanda Āgamavāgīśa of *Tantra-sāra* fame, was also, like the grandfather, the author of a comprehensive Tantric compilation called the *Tantra-dīpikā* of which the Society possesses an incomplete MS. (6230). Vaidyanātha, author of the *Bhuvanekī-kalpalatā* (6383), refers to himself as the grandson of Rāghavabhaṭṭa, who may not unlikely be identical with the great Tantric writer of the same name, whose fame rests on his well-known commentary on the *Śāradā-tilaka*.

Besides these there are a host of other little-known authors of whom no information is available. Among these we have very little beyond the name of Rāmagati Sena. Only a few lines of his *Tantra-candrikā* are preserved in one MS. (6274). He may not unlikely be identical with the author of the same name whose *Yoga-kalpalatikā* has been described by H. P. Shastri (HPR., I. 299). It is stated that Rāmagati hailed from East Bengal (HPR., I., p. xxi).

The authors are usually Brahmins by caste. But we have at least two works written by persons belonging to other castes. Of these Kṛṣṇamohana, author of the *Āgama-candrikā* (8209), who was a Kāyastha, makes no apology for going out of what may be sup-

a disciple of Brahmananda, also a reputed author of several works, refers in his *Sūtra-krama* (6198-9) to one work by his guru, namely, the *Sūtrānta-māntrīd-gamaśāstra-sarvasa* which is not found to be included in the list of works, generally attributed to the latter [मनुस्मृत्यनुवृत्तमस्मिन्मन्त्रिकान्तसारसर्वशे—6198 (fol. 2A), 6199 (fol. 1)].

posed to be his own jurisdiction. Kṛṣṇadeva Gaṇa, author of the *Cidānanda-mandākinī* (6229), however, refers to the religious taboo on the use of books written by non-Brahmins and justifies his own action in writing the book by suggesting that the taboo does not apply to serious literature (*jñāna-śāstra*).

The names of authors present peculiar difficulties in ascertaining the actual identity of the authors of Tantric works. Mere identity of names, in the absence of more definite evidence, does not naturally justify any personal identification¹. Hence, the same name has been repeated more than once in the author's index. On the other hand, the same person is also not infrequently known by different names—pre-initiation and post-initiation names. In a number of cases both these names are available², while in others, we know only one of the names. Thus different works of the same author sometimes seem to belong to different authors³.

Details that could be gathered about some of the authors are given below under the names arranged in an alphabetical order.

BĀLAMBHATṬA.

Bālabhātṭa⁴, who is evidently different from the great Smṛti writer of the same name (18th century), was the son of Rāmabhātṭa

¹ But occasionally there is legitimate room for doubt. And one would feel tempted to identify Kṛṣṇabhātṭa, at whose instance Lakṣmībhātṭa (6346) wrote, with the preceptor of the author of the *Sundarī-saṃpāḍ* (6349) and with the author of the work on which the *Bhairavopāya-paddhati* (6467) is based. Similarly Rāmānanda, author of the *Sundarī-mahodaya* (6348) may be identical with the preceptor of the author of the *Dattātreya-candrikā* (6353).

² Ādyānandana—Navamīśipha (6308).

Vidyānandanātha—Śrīnivāsa (6340).

Cidānandanātha—Lakṣmīnātha (6346).

Śivānandanātha—Kāśīnātha.

Śaṅkarānandanātha—Sambhubhātṭa (6348).

Bhairavānanda—Rāmabhātṭa (6349). (This is known from a variant reading,

सुन्दरीवसनं वक्ष्ये भैरवानन्दसंज्ञकः, of the second introductory verse, as recorded in the above MS.)

Nijātmānandanātha—Mallikārjuna (6351).

³ Thus Prof. Peterson thought that the *Saubhāgyasāndhara* of Vidyānanda was the work of one who is different from and a co-pupil of Śrīnivāsa (*Uṇar*, 2444).

Compare in this connection *Study of Manuscripts* (Kane Festschrift, pp. 77-8).

⁴ Quite a number of authors appear to have had the same name. The names of the father and grandfather of the present author are referred to respectively as those of the brother and son of two of them (*Cat. Cat.*, I. 372).

and grandson of Divākara of the Bharadvāja family. He was the author of the *Vaṣukārcana-saṁgraha* (6466) in which reference is made among others to the *Śivārcana-candrikā* of Śrīnivāsa (?), the *Puraścarna-candrikā* of Devendrāśrama (?), the *Dipadāna-vidhikrama* of Rāmacandra, author of the *Bhairavapūjā-paddhati* (?), the *Mantra-mahodadhī* of Mahidhara (?), the [*Siṁha* (?)] *Siddhānta-sindhu* of Śivānanda (?) and the *Mantra-mūrtanḍa* of the father of the author (fol. 275B).

KĀŚINĀTHA¹.

Kāśinātha Bhaṭṭa Bhaḍa, alias Śivānandanātha of Benares, son of Jayarāma Bhaṭṭa and Vārāpaśi, and grandson of Śivarāma, was the author of a large number of small treatises, principally on Puranic and Tantric topics, MSS. of which are available in different parts of Northern India. His scholarship which is testified to by his literary remains is also indicated by a number of epithets found in the colophons of one or other of his many works. It would appear that he belonged to a comparatively modern period, probably 17th-18th century. For no MSS. of any of his works is known to be old. Most of the MSS. of his works belonging to the Society are of the 19th or even the present century. Of the older MSS. one, that of the *Śāmbhavadōdra-kaumudī*, was copied in 1849 V.S. or 1793 A.D., while that of another, the *Śivādvaita-prakāśikā* (IO., IV. 2513) was copied in 1858 V.S. (1802 A.D.). An incomplete date which may not unlikely be the date of Kāśinātha is found at the end of his commentary on the *Jālandhara-tantra*. It is stated there that the commentary was written in the month of Āśvina, on the fifth-day of the bright fortnight in the Prabhava year of the sixty years cycle. Though nothing can be stated definitely in the absence of the mention of the era, it is known that the year in question fell in 1747, 1687 and 1627 A.D. And our author may not unreasonably be supposed to have written the work in any of the above-mentioned years.

The upper limit of the age of the author may be ascertained by his references to earlier works and authors in his books, e.g. Bhaṭṭoji Dīkṣita (16th century) in his *Tantra-bhāṣā*, *Śyāma-rakasya* in the

¹ For a detailed account of the life and works of Kāśinātha cf. JRASBL., IV. 455-46.

Kālī-bhakti-rasāyana, *Pratāparudra-nibandha*, *Nṛsiṃhaprasāda*, *Rūpanārāyaṇa* and *Viśvarūpācārya* in the *Caṇḍikārcana-dīpikā* and *Rāmārcana-candrikā* in the *Ramapūjā-taraṅgiṇī*. Further, if he is the author of the *Avatāra-bheda-prakāśikā* he must be later than the 16th century when the *Rādhāvallabhī* sect, referred to in it, was founded by Hitaharivamśa. He also appears to have been later than Amṛtānandanātha and Mahīdhara (16th century), authors of commentaries respectively on the *Yoginī-hṛdaya* and the *Mantra-māhodaya*, for though he does not refer to them by name, his commentaries on those works are based on and occasionally agree with those by the former two.

KEŚAVA VIŚVARŪPA.

Keśava, who had the unusual title Viśvarūpa, composed in 4933 Kali Era a work called the *Āgama-tattva-saṅgraha* (6215) of which the only known MS., a mere fragment, belongs to the Society. From the meagre account given in the work it is gathered that Keśava was born in a Mahārāṣṭra family though he lived in Southern India near the river Tuṅgabhadra. He has referred to his Guru Kṣemānandanātha and his Paramaguru Mādhavānandanātha¹, who were respectively authors of the *Saubhāgya-kalpalatikā*² (6339) and the *Saubhāgya-kalpadruma* (6338).

KṚṢṆAMOHAṆA.

Kṛṣṇamohana, a Kāyastha of Pūrvasthali (in Western Bengal), was the author of eighteen works³, of which some are mentioned by name in his *Nīti-satoka*⁴ and the *Kamalodaya*⁵. He appears to have been a man of wealth who engaged learned men to write books for him. It is definitely recorded that he got the *Āgama-candrikā* compiled by renowned learned men⁶. Of his works

¹ Another grand-disciple (disciple's disciple) of Mādhava seems to have been the author of a work called the *Saubhāgyānanda-sandoka*—a commentary on the *Paramānanda-tantra* on which the work of Mādhava himself was based (Introductory verses to *Saubhāgya-kalpalatikā*).

² A work of the same name is twice referred to in the *Catalogue Catalogorum* (I. 738; II. 177) without mentioning the name of the author.

³ ASB., VII. 5509.

⁴ ASB., VII. 5508.

⁵ VSP., Intro., p. xxvi.

⁶ ASB., VIII. 6209.

eight appear to have so far been noticed (ASB., VII. 5250-1, 5508-9, VIII. 6209; HPR., II. 41; VSP., pp. 125, 187).

MAHĀDEVA VIDYĀVĀGĪŚA.

‘Mahādeva Vidyāvāgīśa, son of Yādavānanda Cakravarti, grandson of Vidyāsāgara and great-grandson of Subuddhi Miśra, acquired the title *Vidyāvāgīśa* from his guru at Viṣṇupura in Māndāran. He composed his commentary on the *Ānanda-laharī* (6694) in 1527 S.E. (= 1605 A.D.). One of the introductory verses of the commentary seems to refer to a work or works by him on the secret of the worship of Śakti, Śiva and Viṣṇu ¹.

NANDARĀMA TARKAVĀGĪŚA.

Nandarāma was the author of a number of small works on Tantric and philosophical subjects ². In his commentary on the *Śaṭcakra-nirūpaṇa* (6367) he refers to his patron Harivallabha Rāya, who in all probability was a zemindar of Bengal. He was earlier than Jagannātha who commented on Nandarāma’s abstracts on Nyāya, Vaiśeṣika, Rhetoric, Sāṃkhya and Yoga. The commentary on the last of these works is stated to have been completed in 1638 Ś.E. (शकाब्दे गजवेदभूषणखिते). MSS. of these abstracts are unfortunately not available, while MSS. of the commentaries, found in the Society, will be dealt with in the volume dealing with MSS. of works on philosophy.

NAVAMĪSIRHA.

Navamīsirpha (*alias* Ādyānandana) introduces himself in the beginning of his *Tantra-cintāmaṇi* (6217-8) as the minister of king Bhūpāendra of Nepal who is stated to have been a man of learning and piety. This king seems to be identical with Mahindra Malla or Bhūpāendra Malla of Katmandu who ruled for about five years, 1689-1694 A.D. ³ (Wright—*History of Nepal*, London, 1877,

¹ The introductory and concluding verses are quoted in IO., IV. 2624.

² *Ātma-prakāśaka* (IO., IV. 2400), *Saṃkhyā-prakāśaka* (IO., IV. 2457), commentary on *Śaṭcakra-nirūpaṇa* (ASB., VIII. 6367), abstracts on different branches of Indian literature and probably *Svarūpākhyā-stava-śikṣā* (VSP., p. 51).

³ It is not clear how Bendall assigns to this king the date 1705 (*Cat. Buddhist Sans. Mus. Univ. Lib. Cambridge*, Chronological Appendix III).

p. 221). The Society is in possession of four MSS. of two extensive Tantra digests of Navamisimha, the *Tantra-cintāmaṇi* (6217-8) and *Kula-mukti-kallolīnī* (6308). No manuscript of the first of these works appears to have so far been reported from anywhere else. It seems that copies of the second work were made at the instance of Ranodyota Shah in 1877 V.S. with a view to giving publicity to it and two of these copies are now found in the Society.

NILAKAṆṬHA THE ŚAIVA.

Nilakaṇṭha the Śaiva—who is different from his more famous name-sake whose fame rests on his commentary on the *Mahābhārata*—was the author of a number of Purāṇa and Tantra works which are not so well-known. He has given but meagre information about himself incidentally in his works. We are told that he was born in a family of Śaivas. Mayūreśvara of this family, the great grandfather of our author, earned for the family the surname *Śaiva*. The son of Mayūreśvara was Nilakaṇṭha whose son, the father of our author, was Raṅganātha, the poet. Raṅganātha had his son Nilakaṇṭha by his wife Lakṣmī. Both the parents are referred to by name in the colophons as well as in the introductory and concluding verses of his works. He also refers to two of his gurus—Kāśinātha and Śrīdhara—as well as to one Ratnaji at whose instance he is stated to have composed his commentary on the *Devī-bhāgavata*. He seems to have hailed from the Marhatta country, as he refers to a number of dialectic words of Marathi in the above-mentioned commentary (VIII. 24. 25-7).

Nilakaṇṭha does not mention his date but an approximate idea may be formed about his time on the basis of the references he makes to authors and works. He refers in his commentary on the *Devī-bhāgavata* among others to the *Saubhāgya-kalpalatā*, *Durgā-pradīpa* of Maheśa Thakkura, *Sarvasāstrārtha-saṅgraha* of Madhusūdana Sarasvatī, *Śīradā-tīlaka*, *Guptavātī-ṭīkā* (of Bhāskara Rāya) composed in 1741 A.D., *Mantra-mahodadhī* (of Mahīdhara) composed in 1589 A.D., Mādhava, author of a commentary on the *Sūtasamhitā*, Pṛthvidharācārya and Nāgoji Bhaṭṭa (17th-18th century). It would therefore appear that Nilakaṇṭha flourished at a time not earlier than the middle of the 18th century.

About half a dozen works of Nīlakaṇṭha are known or have been mentioned¹. The present volume describes two MSS. of one of these works, e.g., the commentary on the six accessories of the *Saptasatī* of the *Mārkaṇḍeya-purāṇa* which is referred to in the commentary of the *Devi-bhāgavata* (V. 8. 38, V. 33. 57-9). But it seems to be rather curious that this latter commentary is also referred to in the present work. Only one incomplete MS. of the work, comprising the Kavaca portion, is recorded (*Cat. Cat.*, II. 166). The Society possesses two MSS. of the work: one complete and the other incomplete.

PREMANIDHI PANTHA.

Premanidhi Pantha who hailed from Kūrmācala or Kumaon, was the son of Umāpati and Udyotamati and was the worshipper of Kārtavīrya. Little is known about his life and family. We are told that he had sorrowful bereavements in his family. He lost his beloved wife at a comparatively young age. It seems he thereupon left his ancestral home and came to be settled in Benares where on the completion of his commentary on the *Śivatāṇḍava*, he was given considerable property and a house by his patron and disciple Malaivammadeva. Reference is made to two daughters of his, named Mahālakṣmī and Kanakā. This much of his personal history may be gathered from his commentary on the *Śivatāṇḍava* in which he incidentally describes his patron and makes reference to himself.

It appears from the introductory verses of the *Sudarśanā* (commentary on the *Tantrarāja-tantra*) that he had a third wife Prāṇamañjarī by name who composed the commentary in memory of her son called Sudarśana. The name of the father and the mother of this wife are given as Harṣadeva and Harṣamati².

The time when he flourished is roughly indicated by the references to dates of composition given in some of his works. We are told that he composed the *Mallādarsa* and the *Dipa-prakāśa* in 1648 S.E., *Prthvi-premodaya* and the commentary on the *Śāradā-*

¹ For a detailed account of these cf. *Indian Historical Quarterly*, Vol. XVI, pp. 356-61.

² *Nāgari-pracchīṇa Patrikā*, N.S., Vol. VI, 1932 V.S. (p. 376, f.n.). The commentary is also attributed to Premanidhi (*Oct. Oct.*, I. 222, II. 46).

tilaka in 1658 S.E., the *Jagatpremodaya* in 1663 S.E. and the *Prāyaścitta-pradīpa* in 1675 S.E. This would point to the second quarter of the eighteenth century together with a portion of the third as the period of his literary activities.

Premanidhi was the author of a good many works on Tantra and Smṛti. He himself refers to some of them. He mentions six works of his at the end of his commentary on the *Śāradā-tilaka*, and three at the end of the *Śabda-prakāśa*, while Mallādarsa incidentally refers to the *Bhakti-taraṅgiṇī*. In the descriptive catalogues and in the lists of his works based on them as given by Aufrecht and Kane different portions of the same work appear to have, in some cases, been indicated as separate works. The same work has also sometimes been referred to under different titles. A brief account of the works on which more or less definite information is available has been published in the *Journal of the Royal Asiatic Society of Bengal, Letters* (Vol. VI, 1940, pp. 105-117). The present volume notices two of his many works—*Prayoga-ratnākara* (6510) and commentary on the *Śivatāṇḍava* (5971, 6817).

RATNANĀBHA ĀGAMĀCĀRYA.

Ratnanābha, author of a hitherto unknown work called the *Sundarīrahasya-vṛtti*¹ (6350), has left us some personal details at the beginning and end of his work. He was a Vārendra Brahmin of Maitreya denomination. He was the son of Nārāyaṇa and grandson of Mukunda. He refers to his great grandfather as wel', though the name is not quite intelligible. His guru was Gopīnātha, disciple of Hayagrīva. In the beginning of the work salutations are offered also to Keśavācārya, Vallabhācārya and Vidyādhara-cārya. It is not known if the *Sundarīrahasya-vṛtti* referred to in the *Mantra-ratnākara* (6192) is identical with the work of the same name by Ratnanābha.

SĀHIB KAULA.

Sāhib Kaula which seems to be a Tantric ecclesiastical designation in Kashmir is a peculiar and rather unique title. A person

¹ The number of chapters contained in the work is ten. This number has been so conceived as to correspond to the number of categories enumerated in the system of philosophy of the Śakti-worshippers.

occupying the position in the 17th century was the author of several Sanskrit works of which the Royal Asiatic Society of Bengal definitely possesses the manuscript of one. A manuscript of a second work, the *Kalpavṛkṣa* composed in 1733 V.S., is reported to be in the possession of Pandit Madhusudan Kaul, Superintendent of Archaeology, Kashmir, who claims to be a descendant of this illustrious personage. The work of which a manuscript is possessed by the Society, is the *Devīnāma-vilāsa* (6703) composed in 1723 V.S. It is a work in 16 chapters, dealing with 1,000 names of the Divine Mother. Every chapter of this work ends with a verse-colophon, which occasionally refers to other works of the author.

The designation of the author, far more than the works which possess few marked characteristics, is in the present case highly interesting. The functions attaching to the position and the real nature of it are not known. But our author apparently takes pride in referring to what seems to have been a highly dignified position.

He refers to it at least three times in his *Devīnāma-vilāsa* (verse 2, chapter colophon and date verse). It is referred to once in the concluding verse of the *Śrīvidyā-nityapūjā-paddhati* (6354) which is also attributed to a Sāhib Kaula.

The present author is evidently different from Sāhebrām or Sāhibrām of the 19th century whose works are referred to by Aufrecht in his *Catalogus Catalogorum* (I. 716, II. 171). There is reference to a Sāhib Kaula who flourished in the 19th century and hymns to whom were composed by his disciples—Jyotiḥ-prakāśa and Cidrūpa (6815, pp. 868–70). The hymn of Jyotiḥ-prakāśa was commented on by his disciple Govinda in 1830 S.E. or 1908 (*loc. cit.*).

Of other works attributed to Sāhib Kaula who may or may not be identical with the present author the Society possesses the MSS. of the following:—

- (1) *Śrīvidyā-nityapūjā-paddhati*, a big ritualistic work dealing with the details of the worship of Tripurā.
- (2) *Sārikā-stava* (6400, p. 568), a hymn to the goddess Sārikā.
- (3) Stray verses (6400, p. 569).

It may be pointed out in this connection that the epithets *Mahāmāheśvarācārya* and *Sāhiba-kaulānandanātha* are used either

jointly or singly with the name of the author in the colophons of all the above works.

ŚAṆKARĀCĀRYA of Bengal.

A number of Tantric treatises are attributed to one who is generally known as Śaṅkarācārya of Bengal. In one of these works, the *Tārārahasya-vṛttikā* (6320-1), the author is stated to have been an inhabitant of Bengal and the son of Kamalākara and grandson of Lambodara. A MS. of the work belonging to the Durbar Library of Nepal is dated L.S. 511 (1630 A.D.) and a work of the same name referred to in the *Tārā-bhakti-sudhārṇava* of Narasimha may not unlikely be identical with the present work. The actual name of the author, however, seems to have been Śaṅkara Āgamācārya as indicated in a MS. of the work in the India Office Library (IO., IV. 2603). But it cannot be stated that this Śaṅkara was the author of all the works (L., VI. 2379, HPR., I. 262, L., I. 428, ASB., VIII. 6365, ASB., VII. 5679) attributed to the Śaṅkara of Bengal. As a matter of fact, in most cases the author is referred to simply as Śaṅkarācārya and there does not appear to be any strong case for referring to him as Śaṅkarācārya of Bengal.

SARVĀNANDA.

Sarvānanda, author of the *Sarvollāsa* (8204) flourished about four hundred years ago at Mehar, a village in the district of Tippera in Eastern Bengal. He is stated to have been totally illiterate. He acquired spiritual success and supreme knowledge through the grace of the Divine Mother, who was propitiated by him through the muttering of a mantra as he was seated on a corpse. Thereafter he earned the epithet *Sarva-vidya* as all the forms of the Mother were revealed to him. His name is still held in great esteem and his descendants have to this day a large number of disciples all over Bengal. The temple of Kālī at the village of Mehar where Sarvānanda attained spiritual success has become a place of pilgrimage to the people of Bengal and an annual festival is held there to commemorate his attainment of success about the middle of January. The life-story of Sarvānanda is described in a Sanskrit work called the *Sarvānanda-taraṅgiṇī* attributed to his son Śivanātha.

ŚRĪNIVĀSA BHATṬA.

Śrīnivāsa Bhaṭṭa Gosvāmin and his descendants appear to have occupied a position of some distinction in Northern India, where Śrīnivāsa had migrated from his original home in the South. A fair account of the family may be gathered from the works left by Śrīnivāsa and his descendants. It is known from the introductory verses of the *Śivārcana-candrikā* (6231), which gives a detailed description of the family and its ancestral home, that to the south of Kāñci (Conjeeveram) there was a big village called Ananta, on the banks of the river Eṇā, which was inhabited by pious and learned Brahmins, who had received the village as a grant from a certain king. Here was the ancestral home of a learned family of scholars of whom Śrīnivāsa was the most prominent. His father, Śrī-niketana, grandfather, Timummala, and great grandfather, Samara-puṅgava Dikṣita, have all been referred to by him in glowing terms. Śrīnivāsa, who was specially versed in the Tantras, had gone on a festive occasion to Jullandhar, a famous seat of Tantric worship and was initiated by Sundarācārya or Saccidānandanātha, presumably the author of the *Lalitārcana-candrikā* and the *Laghu-candrikā* (6343) which may be an abridgement of the former. His post-initiation name appears to have been Vidyānandanātha. As desired by his preceptor he came down to and settled at Benares. He was the author of several Tantric compilations four of which he has mentioned by name at the end of his *Śivārcana-candrikā*.

The dignity of the family was continued, if not enhanced, by the successors of Śrīnivāsa. His son Jagannivāsa, who was also versed in the Tantra lore, counted among his disciples a number of ruling chiefs of the time, of whom Devaśimha (Bundel) has been mentioned by Śivānanda Gosvāmin, the eldest of the sons of Jagannivāsa, who wrote the *Simhasiddhānta-siṅdhu* (6193) at the request of the above-mentioned chief. Janārdana, another son of Jagannivāsa and probably the youngest one, was the author of the *Mantra-candrikā* (6232) ¹.

VIŚVANĀTHA SINGH of Rewa.

We learn from volume IV of Captain Luard's *Rewa State Gazetteer* (Lucknow, 1907) that Visvanath Singh who succeeded his

¹ For a detailed account of Śrīnivāsa cf. IHQ., XV, pp. 131ff.

father Jai Singh in 1833 and ruled up to 1854, was like his father a lover of literature and learning to which he gave his support (p. 17). It is further stated there that 'Maharaj Visvanath Singh, himself a good scholar, was a great patron of Sanskrit learning and invited Brahmans to settle in different parts of the state and form seminaries for teaching Sanskrit' (p. 69). There is no reference here to any books composed by the Maharaja. The *Catalogus Catalogorum* of Aufrecht, however, mentions manuscripts, found mostly in Oudh¹, of as many as half a dozen works²—all on the cult of Rāma—by Maharaja Viśvanātha, who in all probability is identical with the above-mentioned ruler of Rewa. The Royal Asiatic Society of Bengal possesses five manuscripts of four of these works³ of which one, the *Mantrārtha-nirṇaya* (6494) is described in the following pages.

One of these MSS. (e.g., *Rāmamantrārtha-nirṇaya*) is in Bengali characters, shewing that one at least of his works had travelled beyond the limits of his own territories. Three of these MSS. are dated. The MSS. of the *Brahmasūtra-bhāṣya*, the *Mantrārtha-nirṇaya* and the *Samgīta-rāghunandana* are stated to have been copied respectively in 1843 (1900 V.S.), 1850 (1907 V.S.) and 1880 (1937 V.S.). It will be seen that two of these MSS. were copied during the lifetime of Viśvanātha. The fact that one MS. was copied after his death and one was copied in Bengali characters shows that the works concerned had gained some popularity.

Some details about his personal history may be gathered from several of these works of Viśvanātha. As most of the works deal with Rāma and his cult it seems that he was a follower of the cult of Rāma. It seems later in life he became a follower of the Rādhā-vallabhī school when he commented on the *Brahmasūtra*

¹ It mentions only three MSS. outside Oudh :—Two MSS. of the *Rāmācandra-dhnikā* described by R. L. Mitra (*Notices of Sans. MSS.*, I. 73) and P. Peterson (*Descr. Cat. Sans. MSS., State Library, Ulwar*, No. 962) and the only MS. of *Sarva-siddhānta* (R. L. Mitra, *op. cit.*, VII, 2329).

² *Rāma-gītā*, *Rāmācandra-dhnikā* (with commentary), *Rāmamantrārtha-nirṇaya*, *Brahmasūtra-bhāṣya*, *Sarva-siddhānta* and *Samgīta-rāghunandana*.

³ Two MSS. of the *Rāmācandra-dhnikā*, one MS. of the *Samgīta-rāghunandana* described in ASB. (VII. 5255, 5256, 5259), one MS. each of the *Mantrārtha-nirṇaya*, described in the present volume (6494), and of the *Brahmasūtra-bhāṣya*, to be described in the philosophy volume.

For a critical account of these works cf. JRASBL., 1939, pp. 455-8.

according to the views of this school. In fact, in the beginning of the commentary he justifies his initiation into both the cults. In this work he refers to himself as the eldest son of Jayasimha. The introductory portion of the *Sarva-siddhānta* mentions his minister Bhodulāla and his otherwise unknown work *Bhāṣā-rāmāyaṇa*. This *Sarva-siddhānta* as well as the *Samgīta-raghunandana* appear to have been composed when Viśvanātha was only a prince (*Kumāra*) and had not as yet formally assumed charges of his territories. Thus the colophons of both these works refer to him as *Mahārājakumāra* while the colophon to the latter work calls him also *Bābūsāheb*. In almost all his works Viśvanātha refers to his guru Priyādāsa in highly eulogistic terms. It is stated that it was the guru who residing in his heart composed the works. Viśvanātha mentions by name a number of works by Priyādāsa (e.g., *Susiddhāntottama*, *Śrutasūtra-tātparyāmyta*, etc.) among which the views of the *Śrutasūtra-tātparyāmyta* were followed in preparing the commentary of the *Brahmasūtra*. The line of teachers (*guru-paramparā*) of Viśvanātha is given at the end of the *Sarva-siddhānta*.

YASODHARA MISRA.

Yasodhara, son of Kamsāri Miśra, wrote his *Mantrārādhana-dīpikā* (8233) in 1488 Ś.E. Of his three works, *Mantrārādhana-dīpikā*, *Phala-candrikā* and *Viravara-cintāmaṇi*¹, each refers to a different patron at whose instance the work is said to have been composed. The first of these works refers to Rajānī (?), son of Kālīdāsa and grandson of Nāthamalla of the Maravāha dynasty². Govindadāsa is the name of the patron mentioned in the second work while Mahārājādhirāja Viravara is the name found in the third.

VI. ACKNOWLEDGMENTS

Before concluding I must gratefully acknowledge the help received from the authorities of the Royal Asiatic Society in the progress and completion of the work. My special obligations are

¹ A comparison of the MSS. of the *Viravara-cintāmaṇi* and the *Devinācintāmaṇi* in the Society revealed the close identity of the two works, chapters V, VII-XVI, XVIII and XIX of the former corresponding with chapters II, III-XII, XIV and I of the latter.

² *Uttar*, Extr. 654.

due to my former teacher Dr. Suniti Kumar Chatterji, Philological Secretary of the Society and to Dr. B. S. Guha, the present General Secretary for very kindly going through the introduction and suggesting many improvements, and to Dr. Bani Prasad, the Treasurer, for taking a keen and active interest in the work.

CHINTAHARAN CHAKRAVARTI.

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LIST OF ABBREVIATIONS

- Annals**—Annals of the Bhandarkar Oriental Research Institute, Poona.
- ASB**—Descriptive Catalogue of Sanskrit Manuscripts in the Government Collections under the care of the Asiatic Society of Bengal, by H. P. Shastri, Vols. I-IV, Calcutta, 1917-25.
- Descriptive Catalogue of Sanskrit Manuscripts in the Collections of the Asiatic Society of Bengal, by H. P. Shastri, Vols. V-VII (Calcutta, 1928-34).
- Catalogue of Printed Books and Manuscripts in Sanskrit belonging to the Oriental Library of the Asiatic Society of Bengal (Calcutta, 1904).
- Bd**—Report on the search of Sanskrit Manuscripts in the Bombay Presidency during the years 1887-88, 1888-89, 1889-90, 1890-91 by R. G. Bhandarkar (Bombay, 1897).
- Ben**—Catalogue of Sanskrit Manuscripts in the Sanskrit College Library, Benares (Allahabad, 1864-74).
- Bik**—Catalogue of Sanskrit Manuscripts in the Library of His Highness the Maharaja of Bikaner, by Rajendralala Mitra (Calcutta, 1880).
- BM**—Catalogue of Sanskrit and Pali Books in the British Museum, by E. Haas (London, 1876).
- Catalogue of Sanskrit, Pali, and Prakrit Books in the British Museum acquired during the years 1876-92, by C. Bendall (London, 1893).
- Supplementary, by L. D. Barnett, 1892-1906 (London, 1908), 1906-28 (London, 1928).
- Cat. Cat.**—Catalogus Catalogorum, Parts I-III, by Theoder Aufrecht, Leipzig, 1891-1903.
- CS**—Descriptive Catalogue of Sanskrit Manuscripts in the Library of the Calcutta Sanskrit College, Vols. I-XII (Calcutta, 1895-1917).
- Hall**—A contribution towards an Index to the Bibliography of Indian Systems of Philosophy, by Fitz Edward Hall (Calcutta, 1859).
- HPR**—Notices of Sanskrit Manuscripts (New Series) by Mahamahopādhyāya Haraprasad Shastri, Vols. I-IV (Calcutta, 1898-1911).
- Ind. Cult.**—Indian Culture (Indian Research Institute, Calcutta).
- IO**—Catalogue of Sanskrit Manuscripts in the India Office Library, London, Parts I-VII, by J. Eggeling (London, 1887-1904).
- Catalogue of Sanskrit and Prakrit Manuscripts in the Library of the India Office (London), Vol. II, Brahmanical and Jaina Manuscripts by A. B. Keith, with a supplement, Buddhist Manuscripts by F. W. Thomas (London, 1935).
- Notices of Sanskrit Manuscripts (First Series), Vols. I-X, by Raja Rajendralala Mitra (Calcutta, 1871-92), Vol. XI, by H. P. Shastri (Calcutta, 1895).
- Mad**—Descriptive Catalogue of Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, Vols. I-XXVIII (Madras, 1901-37).
- Mad. T.**—Triennial Catalogue of Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, Vols. I-VII (Madras, 1913-37).
- Mad. Tr.**—Same as *Mad. T.*

LIST OF ABBREVIATIONS

Nep.—A Catalogue of Palm-leaf & selected paper MSS. belonging to the Durbar Library, Nepal, by H. P. Shastri [Vol. I] (Calcutta, 1905), Vol. II (Calcutta, 1915).

Oudh—A Catalogue of Sanskrit Manuscripts existing in Oudh, Fascicules I–XI (Calcutta, 1872–78), Fascicules XII–XV (Allahabad, 1880–83).

Oxf.—Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae, Codices Sanskriticos, by Th. Aufrecht (Oxonii, 1864).

Peters.—Report of operations in search of Sanskrit MSS. in the Bombay Circle, I–VI (Bombay, 1883–96).*

Rep—Report on the search of Sanskrit Manuscripts by Mahamahopādhyāya Haraprasad Shastri, 1895–1900 (Calcutta, 1901), 1901–05 (Calcutta, 1905), 1906–11 (Calcutta, 1911).

Stein—Catalogue of Sanskrit Manuscripts in the Raghunath Temple Library of His Highness the Maharaja of Jammu and Kashmir, by M. A. Stein (Kashmir, 1894).

Sulabhatantraprakāśa—A collection of Tantra works published by Umaparan Tarkaratna and Tarapada Nyayaratna (Calcutta, 1837).

Tantrasaṃgraha—Same as *Vividhamūlatantra* and *Vividhatantra-saṃgraha*.

Ulwar—Catalogue of Sanskrit Manuscripts in the Library of His Highness the Maharaja of Ulwar, by P. Peterson (Bombay, 1892).

Ulwar Extr.—Extracts quoted at the end of *Ulwar*.

Vividhamūlatantra—A collection of Tantra works published by Rasikmohan Chāṭṭopādhyāya (Calcutta, 1903 etc.)†

Vividhatantrasaṃgraha—A collection of Tantras published by Rasikmohan Chāṭṭopādhyāya (Calcutta, 1881–86).‡

VSP—Descriptive Catalogue of Sanskrit Manuscripts in the Vangiya Sahitya Parishat, by Chintaharan Chakravarti (Calcutta, 1935).

W—Handschriften-Verzeichnisse Der Königl. Bibliothek, by Dr. Weber (Berlin, 1853).

Weber—Same as *W*.

* The title of the first report is 'Detailed Report.....'.

† The title and date are taken from BM, 1892–1906, p. 716; these are not found in the copies belonging to different Calcutta Libraries.

‡ BM, 1876–92, column No. 413. The present title and the foregoing one have both been freely used to refer to the collection of Tantras published by Chāṭṭopādhyāya, irrespective of the year of publication.

II. ŚIVA.

Kāśinātha.

6452.

6527. दक्षिणामूर्तिकौस्तुभः । *Dakṣiṇāmūrtikaustubha.*

Substance, country-made paper. 11×5 inches. Folia, 7. Lines, 8.
Extent in ślokas, 112. Character, Nāgara. Appearance, fresh. Complete.

This deals in 91 verses with the details of the worship of Dakṣiṇāmūrtiśiva beginning with the morning rites of the worshipper.

Beginning :—

ओदक्षिणामूर्तिगुह्यो नमः ।

अनन्ताख्यं गुह्यं नौमि कवित्वप्रतिभाकरं ।

शास्त्रवल्लीजलधरं स्मरत्कौर्तिकरं परं ॥

वीरासनैकनिलयाय हिरण्ययाय

न्यग्रोधमूलग्रहिणे निटिलेक्षयाय ।

गङ्गाधराय गजचर्मविभूषणाय

प्राचीनपुण्यपुत्रयाय नमः शिवाय ॥

नत्वा ओषधिराचार्यचरणाम्भोदहृदयम् ।

आश्रोमायः प्रतनुते दक्षिणामूर्तिकौस्तुभम् ॥

एको नित्यः शिवो व्यापी दक्षिणामूर्तिकूपयुक् ॥

स एव जगतां कर्ता हर्ता चैव च पाणकः ॥

शिवकल्पात् प्रकृतिः प्रतिविम्बकपिणो ।

मह[त्]तत्त्वं ततो जातमहङ्गारकृतः परम् ॥

व्याकाशश्च ततो जातकृतो वायुः प्रकौर्तितः ।

ततोऽग्निश्च प्रजातोऽथ अग्नेरायः प्रकौर्तितः ॥

पाणीयात् एयिवो जाता ततो ह्यौषधयः शुभाः ।
 कौषधिभ्यो भवेदन्नं अन्नात् प्राणः प्रकीर्तितः ॥
 प्राणाज्जीवो हि संजातो जीवात्मपरमात्मकौ ।
 शिवविष्मात् सर्वमेतत् जगदेतच्चराचरम् ॥
 अतएव भवेद्भक्ष जगदेतच्चराचरम् ।
 अथाश्लिकं(हिक्कं) प्रवक्ष्यामि यद्दिना दुःखमाप्नुयात् ॥
 निशायाः पश्चिमे यामे स्मरेत्सदाशिवं सदा ।
 उत्थाय दक्षिणाङ्गेन वामपादं न्यसेद्भुवि ॥
 ततो मृचाद्भिर्गत्वा कृत्वावधकमादरात् ।
 मुखप्रक्षालनं कृत्वा कुर्व्यादाचमनादिकम् ॥

End :—

ब्रथं मन्त्रो विधिर्यञ्चो यजमानस्तथात्विजः ।
 धर्मो देशश्च कालश्च सर्वमेतत् तदात्मकम् ॥
 नियमस्यापि कर्त्ता त्वं संगोप्ता च त्वमेव हि ।
 निजभक्तस्य कामानां पूरको नात्र संशयः ॥

Colophon :—

इति श्रीमद्भट्टोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशी-
 नाथविरचिते दक्षिणामूर्तिकौस्तुभे मूलकारिका समाप्ता ।

Post-colophon Statement :—

शुभं भोः श्रावण वदो ई संवत् १८९१ । मानवीयबालमुकुन्द-
 स्त्रोदं पुस्तकम् ।

6453.

6532. दक्षिणामूर्तिदीपिका । *Dakṣiṇāmūrtidīpikā.*

Substance, country-made paper. 10½ × 6½ inches. Folia, 31. Lines, 10.
 Extent in ślokas, 580. Character, Nāgara. Date, Śarpvat 1961. Appear-
 ance, fresh. Complete.

The subject-matter of the present work is the same as that of the one described under the previous number. It lays down the detailed procedure of the worship. It deals both with *nitya* (Fol. 1-25) and *naimittikapūjā* (Fol. 26-29A). The last two verses in the present work agree with those of the preceding one.

Beginning:—

नत्वा गणेश्वरं देवीं पितरौ राघवं शिवम् ।

काशीनाथः प्रतनुते दक्षिणामूर्तिदीपिका[म्] ।

तत्र ब्राह्मे मुहूर्ते उत्थाय कृतावश्यकक्रिया मुद्राः सन् देवमृष्टं
समार्जनोपलेपनादि कृत्वा निर्माल्यं निःसार्य पूर्वदिनावशिरु-
पत्रादिनाभ्यर्च्य प्रणम्य स्मशिरसि श्रीगुरोर्ध्वलाकारां कदम्बा-
पूर्यालोचनां वराभयकरां मूर्तिं सहस्रारेखितेष्टदाम् इति ध्यात्वा ...

Colophon:—

इति श्रीमद्भट्टोपनामकशिवरामभट्टाङ्गजयरामभट्टाभिधशिव-
भक्तसूनुमन्त्रशास्त्रप्रवीणकाशीनाथविरचिता दक्षिणामूर्तिदीपिका
समाप्ता ।

Post-colophon Statement:—

औसंवत् १८६१ मो० आषाढ सुदि ६ मालवीयबालमुकुन्दस्यैव
पुस्तकम् ।

6454.

6516. शिवाद्वैतप्रकाशिका । *Śivādvaitaparakāśikā*.

Substance, country-made paper. 13×5 inches. Folia, 1-17, 19-31.
Lines, 9. Extent in ślokas, 690. Character, Nāgara. Date, Samvat 1960.
Appearance, fresh. Complete in three chapters.

The work seeks to demonstrate, with the help of quotations from different works, which are occasionally explained by the author, that Śiva is the sole and supreme deity whose worship alone leads to salvation. It refers to the Vaidika form of worship of the deity as distinguished from the Tantric form (Fol. 13B, 23A, 26A). Another MS of the work is described in IO. IV. 2513.

Beginning :—

ओग्येशाय नमः । ओदक्षिणामूर्तिगुरुभ्यो नमः ।
 करैर्दधानः परमं कुरङ्गं वराक्षमुद्रामुपदेशमुद्रां ।
 वरस्य मूले विबुधोपसेवाः सदा शिवायाम् सदाशिवो नः ।
 वाराणसीमहं वन्दे सच्चिदानन्दरूपिणीं ।
 माहुरूपेण सततं सहस्रारेखिलेष्टदां ।
 अगन्तास्थं गुरुं नौमि कवित्वप्रतिभाकरम् ।
 शास्त्रवह्नीजनघरं स्मरन्मूर्तिंकरं परम् ।

 दुर्भिराजं महादेवीं नत्वा ओभारतीशुनः ।
 काशीनाथः प्रतनुते शिवदैतप्रकाशिकान् ॥

तत्र धर्माधिक्याममोक्षेषु चतुर्विधपुरुषार्थेषु मोक्ष एव परमो-
 त्तमपुरुषार्थः स चात्मतत्त्वज्ञानाधीनः तच्चात्मतत्त्वज्ञानं महेश्वरा-
 चीनमिति ।

Colophons :—

11A, इति ओमरुद्रोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवशिवा-
 राधककाशीनाथविरचितायां शिवदैतप्रकाशिकायां प्रथमोऽङ्काः ।

22B, •द्वितीयोऽङ्काः, 30B, •दक्षिणामूर्तिशिवाराधककाशी• तृती-
 योऽङ्काः ।

Post-colophon Statement :—

संवत् १८६० मी० आवद्य वदो २ के । मानवीयबाणमुकुन्दस्येदं
पुस्तकम् ।

6455.

6539. *Śivādvaitaprakāśikā.*

Substance, country-made paper. $11\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 10. Lines, 9.
Extent in ślokas, 270. Character, Nāgara. Appearance, fresh. Complete.

Though the name of the present work is the same as that of the work described under the previous number, and the subject-matter of both is of the same nature, they do not agree with each other as regards the actual contents. There is also no division into chapters in the present work.

Beginning :—

ओगणेशाय नमः । ओदक्षिकामूर्तिगुह्यो नमः ।

अनन्ताख्यं गुह्यं नोमि कवित्वप्रतिभाकरम् ।

शास्त्रवस्तुनलधरं स्युरत्नोत्तिंकरं परम् ।

अनाद्यायाखिलाद्याय

नत्वा ओगणेशाय नमः ।

काशीनाथः प्रतनुते शिवदेवप्रकाशिकाम् ।

तत्र [भो]क्तृभोग्यात्मकस्य प्रपञ्चस्य सनियन्तृकस्य दृष्टेः प्राक्
प्रज्ञानावस्थायां विकल्पहेतुनामभावात् ओदक्षिकामूर्तिपरशिव-
स्वरूपमन्त्रानिर्विकल्पकं स्वप्रतिष्ठं भवति । तत्स्वरूपेऽध्यक्षा
माद्यापि विकल्परहितैवावतिष्ठते । सा च प्राक्तिकर्मपरिपाकवशा-
द्दोषदिव्यविभक्तता सती शिवशक्तिविभागस्यापि तदानीमभावात्
तदुभयसाधारणं चिन्मात्रमेव व्याख्यतया लोकोक्तम् । चिन्मात्र-

रूपः श्रीदक्षिणामूर्तिपरश्वोपि तत्सम्बन्धवशात् किञ्चित्
स्वप्रतिष्ठत्वं विज्ञाय तदभिमुखो भवति । अथ शिवशक्त्युभयरूप-
साधारणं चिन्मात्रमाश्रिता सा माया पुनर्दिष्टा भवति ।

End :—

जगत् सृष्टिरियं पश्चाद्यथापूर्वं प्रवर्तते ।

Colophon :—

इति श्रीमद्भूषणनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशी-
नाथविरचिता शिवाद्वैतप्रकाशिका नागपुरे भवानीपण्डितगृहे
समाप्ता ।

Post-colophon Statement :—

मालवीयबालमुकुन्दस्येदम् ।

6456.

6545. शैवसिद्धान्तमण्डनम् । *Saivasiddhāntamaṇḍana.*

Substance, country-made paper. $10\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 1-2, 4-14.
Lines, 7. Extent in ślokas, 240. Character, Nāgara. Appearance, fresh.
Complete.

It seeks to demonstrate the greatness and supremacy
of the deity by quotations mainly from Puranic literature.

Beginning :—

श्रीगणेशाय नमः । श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।

व्योतिर्मात्रसदानन्दनिर्मलज्ञानरूपिये ।

नमः शिवाय श्रान्ताय ब्रह्मणे लिङ्गमूर्तिभ्ये ।

दक्षिणामूर्तिपादाब्जमयीभूतमानसः ।

काशीनाथः प्रतनुते शैवसिद्धान्तमण्डनम् ।

तत्रादौ श्लान्दे । अतएव ऊचुः ।

तच्च ऋगुवाच ।

मदन्तःस्थानि भूतानि मत्तः सर्वं प्रवर्त्तते ।

यदाऽऽस्तत् परं तत्त्वं स ब्रह्मत्वेक एव हि ॥

End :—

एवंविधशिवचरितरहस्यं देवैरपि ज्ञातुमशक्यम् ।

अथ व्यासः ।

ल्लाप्य एव विजानाति शिवतत्त्वं सनातनम् ।

वेन स्य(स्व?)नेत्रपद्मेन पूजितोऽनिकया सह ॥

अथ विष्णुं प्रति शिवः ।

हरे यस्त्वावयोर्भेदं न करोति महामतिः ।

स एव शिवभक्तो ह महापाशुपतश्च सः ।

स एव शिवदृक् भक्तो ह्यन्यथा शिवविभ्र तु ॥

Colophon :—

इति श्रीमद्ब्रह्मोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशी-

नाथविरचितं शैवसिद्धान्तमञ्जरं समाप्तम् ।

Post-colophon Statement :—

मालवीयबालमुकुन्दस्येदं पुस्तकम् ।

6457.

6548. शिवसिद्धान्तमञ्जरी । *Śivasiddhāntamañjarī*.

Substance, country-made paper. 10×4½ inches. Folia, 50. Lines, 7. Extent in ślokas, 800. Character, Nāgara. Date, Samvat 1872. Appearance, discoloured. Complete.

This also seeks to demonstrate the supremacy of Śiva by quotations from various works, chiefly the Purāṇas. It also describes (Fol. 44ff) the characteristics and functions of a worshipper of the deity. The author has referred here (Fol. 44A) to one of his many works, the *Śivabhakti-sudhārṇava*.

Beginning :—

अनाद्यायाखिलाद्याय मायिने गतमायिने ।
 अरूपाय सरूपाय दक्षिणामूर्तये नमः ।
 नत्वा श्रीशङ्कराचार्यचरणाम्भोरुद्वयम् ।
 काशीनाथः प्रतनुते शिवसिद्धान्तमङ्गरोम् ।
 सदाशिवः[ः] परं ब्रह्म सावमूर्तिः सनातनः ।
 विभूतिबोधः[ः] तस्यैव प्रपन्न इति वैदिकः ।

Colophon :—

श्रीशिवसिद्धान्तमङ्गरो समाप्ता ।

It will be noticed that this colophon unlike the usual practice in the works of Kāśinātha does not refer to the name and genealogy of the author.

Post-colophon Statement :—

मोति संमत् १७२ पुण्यनमास्ये कृष्णपक्षे तिथौ ८ मङ्गलवासरौ
 लिखितम् ।

6458.

6529. शिवभक्तिरसायनम् । *Śivabhaktirasāyana*.

Substance, country-made paper. 9½ × 6 inches. Folia, 46. Lines, 11.
 Extent in ślokas, 1,000. Character, Nāgara. Appearance, fresh. Complete
 in five chapters.

The first two chapters speak of the efficacy of the worship of Śiva. The third chapter describes the procedure of worship of the deity beginning with the morning rites of the worshipper. The last two chapters deal with the worship of the deity on particular occasions.

Beginning :—

श्रीगणेशाय नमः । श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।
 जगन्नाथं गुरुं नौमि कवित्वप्रतिभाकरम् ।
 शास्त्रवल्लीजलधरं स्फुरत्कौर्त्तिकरं परम् ।
 जगन्नाथायाखिलाद्याय मायिने गतमायिने ।
 स्वरूपाय स्वरूपाय दक्षिणामूर्तिवे नमः ।
 नमः शिवाय ग्रान्ताय
 गत्वा श्रीशङ्कराचार्यचरणाम्भोदहृदयम् ।
 काशीनाथः प्रतनुते शिवभक्तिरसायनम् ।
 तत्र शिवभक्तिर्द्विविधा मुख्या गौरी चेति । तत्रेश्वरविषयको-
 नुरागाख्यचित्तवृत्तिविशेषो मुख्यभक्तिः ।
 तथा च भक्तिमौमांसाद्वयम्—सा परानुरक्तिरौश्वरे ।
 ईश्वरः शिव इति ।

Colophons :—

7B, इति श्रीमद्भट्टोपनामकजयरामभट्टवृत्तवाराणसीगर्भसम्भवकाशीनाथ-
 विरचिते शिवभक्तिरसायने प्रथमोक्तासः ; 15B, •द्वितीयोक्तासः ; 27A,
 •तृतीयोक्तासः ; 35B, •चतुर्थोक्तासः ; 46B, •पञ्चमोक्तासः समाप्तः ।

[Fol. 26B–28B contain the beginning of chapter IV followed by the concluding portions of chapter III the colophon of which is again repeated in Fol. 28B. Chapter IV therefore really begins from Fol. 29A.]

Post-colophon Statement :—

मानवोयवानमुकुन्दस्येदम् ।

6459.

6552. कामेशार्चनचन्द्रिका । *Kāmeśārcanacandrikā.*

Substance, machine-made blue paper. 12 × 4 inches. Folia, 31. Line.
 7. Extent in ślokas, 600. Character, Nāgara. Appearance, fresh. Com-
 plete in three chapters.

The work lays down the procedure of the worship of the deity Kāmeśvara, an aspect of Śiva, and quotes from different authoritative texts, extracts in support of the procedure described. Chapter I seeks to demonstrate the greatness and supremacy of Śiva. Chapter II describes the morning rites of the worshipper as well as the *nyāsas* to be performed in worshipping the deity. Chapter III deals with external worship (बाह्याराधन) including कलशस्थापन (Fol. 24A-B), विशेषार्घ्य (24B-25A), *pūjā* proper (26A) and पुरस्चरण (80B). Reference is made, among others, to two works of the author, *Mantrarājasamuccaya* and *Puraścaraṇadīpikā* (30B).

Beginning :—

ओगणेशाय नमः । ओशकवोरायै नमः । ओदक्षिणामूर्ति-
गुह्यो नमः ।

नमामि कामेश्वरपादपङ्कजं
करोमि कामेश्वरपूजनं सदा ।
वदामि कामेश्वरनाम निर्मलं
क्षरामि कामेश्वरतत्त्वमन्त्रम् ॥

कमनीयत्वात् कामः । कामः कमनीयतवेत्यन्तेः ।

ओमत् सुन्दरनाथस्य देवीं शयनलोचनां ।
कलत्रे हृदये गित्यं कदम्बवनवासिनीम् ॥
गत्वा ओदक्षिणामूर्तिचरणाम्भोरुहद्वयम् ।
काशीनाथः प्रतनुते कामेश्वरार्चनचन्द्रिकाम् ॥

तच्चादौ व्यात्मतत्त्वज्ञानं किं जीवात्मतत्त्वज्ञानं वा परमशिव-
तत्त्वज्ञानं मोक्षे कारणमिति चेदत्र वदन्ति । परमशिव-
तत्त्वज्ञानं मोक्षकारणम् ।

The deity is described as follows (Fol. 22B):—

ध्यावेत् कामेश्वरललितां मिथुनं वा समाहितः ।
 मन्त्रोपरिष्ठात् कौस्तुभवसनेनोत्तरच्छदः ।
 शुचिताम्बुदुताक्षतः पद्मरागमणित्विषा ।
 तस्योपरि वसन् पूर्वदिग्मुखो दययाम्बितः ।
 शृङ्गारवेश्मचिरः सदा षोडशवार्षिकः ।
 उद्यद्भास्करविम्बाभञ्जतुर्हस्तस्त्रिलोचनः ।
 हारकेयूरमुकुटकटकाक्षैरलङ्कितः ।
 कमनीयसितज्योत्स्नापरिपूर्णकपोलभूः ।
 जामर्त्ति भगवानादिदेवः कामेश्वरः शिवः ।
 तस्योत्सङ्गे समासीना तद्व्यादित्यपाटला ।
 सदा षोडशवर्षा च नवयौवनदर्पिता ।
 बालार्कमण्डलाभासां चतुर्वाङ्गं त्रिलोचनां ।
 पाश्चाद्द्व्यष्टधनुर्बाण[ान्] धारयन्तीं शिवं शिवाम् ॥

Colophons :—

10A, इति श्रीमद्भट्टोपनामकजयरामभट्टसुतवाराणसोगर्भसम्भवकाशीनाथ-
 विरचितायां कामेश्वरार्चनचन्द्रिकायां प्रथमः प्रकाशः ; 23A, •द्वितीयः प्रकाशः ;
 31A, •तृतीयः प्रकाशः ।

Post-colophon Statement :—

मानवीयबालमुकुन्दस्यैवं पुस्तकम् ।

6460.

6525. शिवमुक्तिप्रबोधिनी । *Sivamuktiprabodhini*.

Substance, country-made paper. 11×5 inches. Folia, 15. Lines, 8 on a page. Extent in ślokas, 200. Character, Nāgara. Appearance, fresh. Complete.

The main object of the work is to show that salvation may be attained only through the knowledge and worship of Śiva who alone has the power to grant it.

Beginning :—

नमः शिवाय त्रिदशार्चिताय
 विनष्टदोषाय गुणार्चवाय ।
 विमुक्तिमार्गप्रतिबोधनाय
 वेद्यादिवेदाय [वेदादिवेद्याय ?] नमः शिवाय ॥
 दक्षिणामूर्तिपादाक्षभ्रमरोभूतमानसः ।
 काशीनाथः प्रकृते शिवमुक्तिप्रबोधिनीम् ।
 तत्र ब्रह्मसारं ब्रह्म व्याचष्टे वेनासावन्ततीभूता मोक्षीभवति ।

End :—

नगत्कारणभूतौ तौ दम्पतीभूतविग्रहौ ।
 सुमीनाक्षीसुन्दरेशौ ध्यायेत् कष्टदयाम्भे ।

Colophon :—

इति श्रीमद्भूषोपनामकनयारामभट्टसुतवाराखसौगर्भसंभ[भ]व-
 काशीनाथविरचिता शिवमुक्तिप्रबोधिनी पुस्तकग्रन्थे समाप्ता ।

Post-colophon Statement :—

मानवोद्यमानमुक्त्यर्थे पुस्तकम् ।

6461.

8374. शम्भवाचारकौमुदी । *Śāmbhavācārakāumudī.*

Substance, country-made paper. 10×4 inches. Folia, 33. Lines, 9. Extent in ślokas, 600. Character, Nāgara. Date, 1849 V.S. Appearance, fresh. Complete in five chapters.

This and the following two works deal with the details of the worship of Śiva.

Beginning :—

अनाद्यायाखिलाद्याय माधिने गतमाधिने ।
 अरूपाय सरूपाय दक्षिणामूर्तये नमः ।
 श्रीचिदम्बरपादाब्जभमरोभूतमौलिना ।
 रच्यते काशीनाथेन ग्राम्भवाचारकौमुदी ॥ १ ॥
 तच्चादौ परमशिवोत्कर्षः प्रदर्शते ।
 कौर्मे नारायणं प्रति परशिवः ।
 प्रलयस्थितिसर्गाणां कर्ता त्वं धरणीपते ।
 वत्स वत्स हृदे किञ्च पालयैतच्चराचरम् ॥

End :—

मार्जनदशाग्नेन विप्रभोजनं शुद्धसन्तोषवत् । पुरश्चर-
 संकल्पादिकां तु मत्कृतपुरश्चरणदीपिकायां ब्रूयन् ॥

Colophons of the different chapters :—

8A, इति श्रीमद्भूषोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशीनाथ-
 विरचितायां ग्राम्भवाचारकौमुदी प्रथमः प्रकाशः ; 15A, •द्वितीयप्रकाशः ;
 23A, •प्रातःस्नानादिमूलमन्त्रासविधानाख्यतृतीयः प्रकाशः ; 29A, •पूजा-
 निर्वायाख्यचतुर्थः प्रकाशः ; 33B, •यन्त्रपूजाविधानाख्यः पञ्चमः प्रकाशः ।

Post-colophon Statement :—

संवत् १८४६ लिखितं सेवारामेव काशीयां पञ्चनदे शुभं भवतु ।
 शुभं भूयात् ।

Siddhēśvara.

6462.

5878. पञ्चाक्षरीमुक्तावली । *Pañcākṣarimuktāvalī.*

Substance, country-made paper. 9×4 inches. Folia, 33. Lines, 10.
 Extent in ślokaś, 850. Character, Nāgara. Appearance, old and soiled.
 Complete in five chapters.

One MS of the work is noticed in Stein, P. 231.

Beginning :—

प्रथम्य जगतामौशं विशुं साम्बसदाशिवम् ।
 गणेशं विब्रह्मर्तारं गिरं विद्याकरा[न] गुरुन् ॥
 शिवपञ्चाक्षरोमन्त्रजपहोमार्चनात्मिकां ।
 पद्धतिं तनुते शैवविद्वान् सिद्धेश्वराग्रयः ॥
 बुद्धिजालैः समाहृत्य शैवागमसमुद्गतः ।
 सारोक्तिमौक्तिकानोह स्वगिव ग्रथिता यतः ॥
 अतः पञ्चाक्षरोमुक्तावलिरित्यभिधानकं ।
 लभते पद्धतिरिति यं शिवसन्तोषकारिणी ॥
 आदिसर्गे महादेवो न ... ॥
 मन्त्रराजमिमं प्राह ब्रह्मणे रजव्यात्मने ॥
 पञ्चाक्षराणि पञ्चास्यैरग्रहीत् पद्मजो यतः ।
 पञ्चानामक्षराणां च समाहारोच कथ्यते ॥
 तान्यक्षराणि शैवानि मन्त्रस्तन्मय उच्यते ।
 वाच्य[ः] सदाशिवश्चात्र वाचको मन्त्र ईरितः ॥
 श्रुतिस्मृतिपुराणेषु तथा शैवागमेष्वपि ।
 अस्य मन्त्रस्य माहात्म्यं पौनःपुन्येन वर्ण्यते ॥
 ग्रन्थवित्सारभौतेन नेह कात्स्न्येन कथ्यते ।
 सन्धस्य भेदा बहवो नालं वक्तुं चतुर्मुखः ॥
 यथामति यथाशास्त्रं श्रुष्टाचाराविरोधतः ।
 मन्त्रस्यास्य त्रयो भेदा[ः] सवित्सारं प्रकाशते ॥

Colophons and headings :—

3A, इति पञ्चाक्षरोमुक्तावल्यां प्रथमश्लेषः; 4B, इति भूतमुद्रिः;
 5A, इति प्राणप्रतिष्ठा, अथ माहकान्यासः; 5B, इत्यन्तर्माहका; 6A, इति
 बहिर्माहकान्यासः; 6B, इति कलान्यासः; 7A, ध्यानम्; 7B, इति ओक्ता-
 माहकान्यासः; 8A, इति पीठन्यासः; 8B, प्रासादपञ्चाक्षरोबद्धन्यासः;

9A, अथ पञ्चवक्त्रन्यासः ; 9B, इत्यष्टत्रिंशत्कलान्यासः ; 10A, अथ गोलान्यासः ; 10B, अथ चक्रन्यासः ; 11A, इति मुद्रापञ्चाक्षरोध्यानम् ; अथ शक्तिपञ्चाक्षरोध्यानम् ; अथ प्रासादपञ्चाक्षरोध्यानम् ; 12A, इति औपञ्चाक्षरमुक्तावल्या न्यासजपविधिर्नाम द्वितीयश्रेणिः ; अथ पूजाविधिरभिधीयते ; 18A, इति औपञ्चाक्षरमुक्तावल्या पूजाविधिर्नाम तृतीयश्रेणी ; इति निम्नविधि[ः]समाप्ता । 19A, इति नैमित्तिकज[प]विधिः ; 20B, अथ नैमित्तिककाम्यहोमविधिरुच्यते । 24A, इति औपञ्चाक्षरमुक्तावल्या नैमित्तिककाम्यविधिर्नाम चतुर्थश्रेणिः ; 25A, इति लघुदीक्षाविधिः । अथ देशः, अथ कालः, अथ जपस्थानम् ; 26A, अथ जपमाला ; 27A, अथ जपनियमः ; अथ पुरस्करणनियमः ; 28B, अथ पूजाप्रकारः ; 29B, अभ्यङ्गव्ययम् ; 32A, इति पूजाप्रकारः समाप्तः । अथ होमविधिः ; 33B, इति औपञ्चाक्षरमुक्तावल्या पञ्चाङ्गोपासनोपयोगिदेशकालादिकथनं नाम पञ्चमः श्रेणिः ।

Post-colophon Statement :—

इदं पुस्तकं रघुनाथभट्ट ।

Lakṣmidhara.

6463.

4285. शैवकल्पद्रुमः । *Saivakalpadruma.*

Substance, palm-leaf. 15×1 inches. Folia, 96. Lines, 4, 5. Extent in ślokaś, 1,400. Character, Uḍiyā. Appearance, old and mouse-eaten. Incomplete at the end.

The present MS contains four chapters and a portion of the fifth. A MS of a work of the same name attributed to Lakṣmicandra Miśra is mentioned in *Cat. Cat.* I. 662.

Beginning :—

+ + + + लिख्यते ।

एकदन्तं उमापुत्रं गजवक्त्रं त्रिलोचनम् ।

चन्द्रार्द्धधारिणं वन्दे सर्वविघ्नविपत्तये ।

वन्दे शम्भुं त्रिसुवनगुहं सर्वलोकाधिवासम्
 ब्रह्मोपेन्द्रार्चितपदयुगं सोमसूर्याभिनेत्रम् ।
 + + + + + स्वर्गमोक्षलोकान्
 दातारं गोविन्दहितकरं ब्रह्मविष्णुादिकृपैः ।
 श्रुतिस्मृतिपुराणां भारतागमधर्मिणां ।
 भूयात् सुवाक्यबीजाच्च शैवकल्पद्रुमोदयः ।
 गुह्यवचनजलैः प्रवर्जमानो
 जपनवपञ्चवमर्चनाप्रसूतम् ।

फलममृतमयं दद्यान्मारात्
 सुखयतु विच्छेदगान् रक्षत्ययं हि ।
 पापप्रच्छेदपथश्रान्ता जनाः सर्वे निराकुलाः ।
 शैवकल्पद्रुमं प्राप्य गतश्रान्ता भवन्तु च ।
 कस्मान्नगत् समुत्पन्नं कारयान्यत्र कानि च ।
 तेषां पूज्यतमं किन्तदादावेतन्निष्कृत्यते ।
 तच्चादौ श्रीभारते श्रान्तिपर्वणि युधिष्ठिरं प्रति भोज्यवाक्यम् ।
 प्रकृतिं पुरुषश्चैव शोभयित्वा ह्यतेजसा ।
 ब्रह्मात्मकजन्तस्मादेवदेवः प्रजापतिः ॥

Colophons of the different chapters :—

9B, इति श्रीमदेकाम्बविष्णुविहितस्वर्गजुटाचनवरशिखरकन्दरोदरविमोदि-
 शम्भुवरत्रिसुवनेश्वरपदद्वन्द्वारविन्दमकरन्दपाननिर्भरमत्तमपुष्करजलश्रीधरविरचिते
 शैवकल्पद्रुमे प्रथमः काण्डः ; 28B, •द्वितीयः काण्डः ; 41B, •तृतीयः काण्डः ;
 91B, चतुर्थः काण्डः ।

The fifth chapter which is incomplete begins as follows :—

अथाहं तज्जयं वक्ष्ये पूजाभिदं ततः परम् ।
 वैदिकं तज्जगुत्तमं शिवधर्मादिभाषितम् ।
 तच्चादावाप्तनविर्बन्धः ।

3212. त्वरितरुद्रविधिः । *Tvaritarudravidhi.*

Substance, country-made paper. 10×4½ inches. Folia, 3. Lines, 11.
Extent in ślokas, 80. Character, Nāgara. Appearance, old and discoloured.
Complete.

The work deals with the details of the worship of Tvaritarudra. It contains both the *pramāṇa* (Fol. 1-2A) and *prayoga* (Fol. 2A-3B) for this worship. The *dhyaṇa* of the deity runs as follows (1A, 3A):—

चतुर्भुजं त्रिनेत्रं युद्धस्तटिकसन्निभम् ।
अमृतेन च पूज्यं दौ कलशौ हस्तयोर्वयोः ।
हस्तद्वयेन योगस्य हस्तमुद्रं स्थिरासनम् ।
सर्वकामप्रतिपन्नं शङ्करं कदम्बानिधिम् ।
उग्रकर्मणि चैवोद्यं मूर्तिं ध्यायेदुमापतिम् ।
द्विभुजं नागहस्ताक्षं शूलपाणि[] जटाघरम् ।
ध्यात्वेवं शङ्करं पापान्मच्यते मोहसम्भवात् ।

Beginning :—

यस्य कुक्षौ जगत् सर्वं स्थावरं जङ्गमं च यत् ।
दुःखिन्दे नमस्तुभ्यं ब्रह्मविष्णुशिवात्मने ।
अथ त्वरितरुद्रस्य न्यासमुद्राक्रमेण तु ।
जपहोमादिकं सर्वं कथ्यते सर्वसिद्धये ।

Colophons :—

2A, इति गङ्गासुतोक्तत्वरितरुद्रविधिः; 3B, इति कल्पोक्तपञ्चोदय-
प्रकारः कथितः । इति त्वरितरुद्रविधिः ।

Dhanarāja.

6465.

10330. आह्निकचन्द्रिका । *Ahnikacandrikā*.

Substance, country-made paper. (Fol. 1-26) 9×4 inches, (Fol. 27-58) 10×4½ inches. Folia, 58. Lines, 7-10. Extent in ślokas, 700. Character, Nāgara. Appearance, discoloured. Complete.

The work begins by describing the morning rites to be performed by a householder and the preliminaries (*nyāsa*, etc.) to be observed in a Tantric worship. It deals in detail with the worship of Śiva (Fol. 33A-47A) and briefly with the worship of Durgā (48A-52A), Vagālāmukhī (53A-56B) and Mahālakṣmī (56B-57A). Among others it quotes from and refers to the following works:—

1, मनु, माधवीय वामनपुराण ; 2B, प्रयोगपारिजात ; 3B, स्रुत्यर्थसार ; 4B, चण्डिकासंहिता ; 13A, आचाररत्ने दृढवसिष्ठ ; 16B, पारिजात ; 18B, विष्णुस्मृति, पारिजाते भरद्वाज ; 19A, भट्टोजीय आम्बुजायनस्मृति, भट्टोजीय ; 21A, मदनरत्ने मरीचि ; 51A, मन्त्रकोश ; 52A, मेघतन्त्र ।

Beginning :—

प्रथम्य मातरं गङ्गां शङ्करं वनशङ्करौ ।
 श्रीकेशवात्मपितरं वेदशास्त्रविशारदम् ।
 धनराजेन सुधिया सारमुद्धृत्य शास्त्रतः ।
 शिष्टानां तन्वते तुष्टौ संक्षेपाह्निकचन्द्रिका ।

The following colophon, written in a different hand, is found at the end of the MS:—

इति श्रीवगनार्चनचन्द्रिका समाप्ता ।

Bālabhāṭṭa.

6466.

5454. वटुकार्चनसंग्रहः । *Vaṭukārcanasaṅgraha.*

Substance, country-made paper. 15×6 inches. Folia, 1-287 with one extra Fol. each after Fol. 57, 89 and 131. The extra Fol. after Fol. 145 and 211, though mentioned in the contents, are missing. Fol. 67-68 and 147-149 (which cover the matter of 147-150 of the original) are later restorations. Lines, 10. Extent in ślokaś, 9,400. Character, Nāgara. Appearance, fresh. Complete in eight chapters.

At the end of the MS there is a detailed list of contents in five folios. After the end of chapter VIII there is a section named आपद्गुह्यारण्यपटल taken from the *Viśvasāratāntra* which is followed by *Vaṭukapūjāyantra* and *Vaṭukapūjāyantradevatā*. Of works referred to, mention may be made of *Dīpadāna* of Rāmacandra (Fol. 120) and *Mantramārtanda* of the author's father (Fol. 275B). The work deals with the details of the worship of Vaṭukabhairava.

Beginning :—

यन्मन्त्रजयतो विष्णुः सिद्धोऽभूद्विह भूतके ।
 वटुकं सिद्धिदं कान्तं भैरवं तं नमामहम् ।
 विष्णुः हृद्गदरस्यकः । वटुकं वटुकनामानम् ।
 आपद्गतमनुष्ठापामापद्गुह्यारण्ये तु के ।
 मन्त्रकोचे भैरवस्य ऋषिभिः समुदीरिते ।
 अतस्तद्विषयं वज्रं ज्ञाता भक्त्या मतिर्मम ।
 यं वृद्धा साधकाः सर्वे भविष्यन्ति गतव्याः ।
 मत्कथितं वाच किञ्चिद् यत् कृतं यत्प्रकारकैः ।
 तत्सर्वं यद्गोचरं विज्ञेयः सर्वभूतदयालुभिः ।

भारद्वाजकुलाम्भोघौ शीतरश्मिरिवापरः ।
 वसुधातलविस्थातो जातो नाम्ना दिवाकरः ॥
 तत्सुतो रामभट्टोऽभूच्चन्द्राचन्द्र इवापरः ।
 उपदेशेन शिष्याग्रामज्ञानध्वंसकारकः ॥
 दृष्टस्यतिसमः शास्त्रे रामाराधनतत्परः ।
 हरिणा सवृष्टो वीर्ये क्षमया पृथिवीसमः ।
 तत्सुतः परया भक्त्या बालम्भट्टः समासतः ॥
 करोति साधकप्रोक्तै वदुकार्चनसंयमम् ॥

इह खलु त्रिविधतापसन्तप्तान् दुरितसङ्घविह्वलमानामौघिता-
 र्यान् पुण्यार्थमलभमानान् अनायासेन पुण्यार्थं कामयमानान्
 जनानुद्दिष्टोऽयं परमकाव्यिकाः शिवः आपदुद्धारकं मन्त्रं पृच्छन्त्यै
 पार्वत्यै ।

आपदुद्धारकादस्मादापदुद्धारकक्षमः ।
 तन्मेव नास्ति मन्त्रोऽन्य इत्याहुस्तन्त्रवेदिनः ॥

इत्युक्त्वा । एवं

आपदुद्धारकश्चलु संसारान्धिं न संविशेत् ।

इत्युक्त्वा

एवमभौष्टपनसंसिद्धौ कीर्तितः सुरपादपः ।

इत्युक्त्वा च सकलजनापदिनाग्रानुखोपायं सकलजनमोक्षमुख्यो-
 पायमभौष्टपनसिद्धिसुरपादपं समस्तपुण्यार्थसाधनञ्च श्रीमद्दुक-
 मन्त्रमुक्तवान् । तन्ज्ञानञ्च तत्तदुद्धारार्थमिति तन्मन्त्रोद्धार
 आदौ प्रदर्शयति ।

Colophons of different chapters :—

34A, इति श्रीमदनवद्यविद्याविद्योतमानभारद्वाजोपनामक-रामभट्टात्मज-
 बालम्भट्टकृते वदुकार्चनसंयमे तान्त्रिकसंक्षिप्ततरनित्त्वहोमप्रयोगकथनं नाम प्रथमं
 वदुकार्चनम्; 68A, •भक्तसाधनकथनं नाम द्वितीयं वदुकार्चनम्; 84B,

•सोत्रकवचसहस्रनामपञ्चरात्रां समयावर्तनत्वविचारकथनं नाम तृतीयं वटुकार्चनम् ; 127A, •दिङ्मियमकथनं नाम चतुर्थं वटुकार्चनम् ; 160B, •श्रान्धादिकान्धकर्मभूजाविधानकथनं नाम पञ्चमं वटुकार्चनम् ; 194A, •संक्षिप्ततान्त्रिक-होमप्रयोगकथनं नाम षष्ठं वटुकार्चनम् ; 232B, •वटुकभैरवसहस्रनामसोत्र-मन्त्रकथनं नाम सप्तमं वटुकार्चनम् ; 287B, वटुकोपनिषत्कथनं नाम अष्टमं वटुकार्चनम् ।

Works and authors quoted and referred to :—

8A, तान्त्रिकपद्धति ; 8B, विन्धसारोद्धार ; 9A, दक्षिणामूर्तिसंहिता ; 9B, निष्ठातन्त्र ; 12A, शिवार्चनचन्द्रिका ; 29A, प्रयोगसार ; 57B, वर्त्मतन्त्र ; 63B, पुरस्सरणचन्द्रिका ; 73A, वामदेवसंहिता ; 77A, मैथिलमत ; 77B, शिवागमसार ; 80A, कथहरव, मिश्रोक्ति ; 81A, काश्मीरमत ; 84A, श्राद्धायनक्रम ; 84B, प्रतिसङ्क्रमतन्त्र ; 86A, योगपालसंवरतन्त्र ; 97A, स्मृतिचन्द्रिका ; 97B, विद्याविशारदयज्ञ ; 112B, ब्रह्मयामके विन्धसारोद्धार ; 115A, उद्गमदेश्वरतन्त्र ; 117B, रामचन्द्रकृतदोषदागविधिक्रम ; 136A, भैरवतन्त्र, कुवेरतन्त्र, ज्ञानार्थव ; 136B, दोषविधान ; 137A, उत्तरतन्त्र ; 141A, वाराहोतन्त्र ; 143B, वामकेश्वरतन्त्र ; 145A, पाशुपततन्त्र ; 146A, गुह्यागम ; 147B, सावर ; 155B, मन्त्रमार्तख, शिवरहस्ये चण्डिकसंहिता ; 161A, मन्त्रदोषप्रकाशिका ; 176A, भूतभैरवतन्त्र ; 182A, मन्त्रमहोदधि ; 183A-B, रहस्यवृत्तिस्तु ; 184A, तन्त्रराज, विन्धसार, कुलार्थव ; 186B, कुलभूजावतार ; 189A, आकाशभैरवकल्प ; 190A, तत्त्वसागर ; 199A, कालसङ्घर्षिणीतन्त्र ; 199B, सिद्धान्तसिन्धु ; 203A, कालिकातन्त्र ; 204B, भैरवोतन्त्र ; 205A, विन्धसार ; 209A, भैरवयामल ; 232B, ब्रह्मयामके रहस्यखण्ड ; 249A, कोमलेशकोटिप्रसादे तत्त्वसाररहस्य ; 261A, त्रिपुरासिद्धान्त ; 267A, नारदीय ; 273A, शिवागमकल्प ; 273B, प्रत्यङ्गिराविधान ; 280B, निष्ठापचिह्नविरचित रत्नरत्नाकर ; 286B, वटुकोपनिषत् ।

Rāmacandra.

6467.

5805. भैरवपूजापद्धतिः । *Bhairavapūjāpaddhati.*

Substance, country-made paper. $9 \times 5\frac{1}{2}$ inches. Folia, 14, of which the first six, the 8th and the 9th have been restored on modern paper. Lines, 12. Extent in ślokas, 350. Character, Nāgara. Appearance, fresh. Complete.

The work lays down the procedure of worship of Vaṭukabhairava, beginning with the morning rites of the worshipper. It would appear from the colophon that the present work is based on a similar work by Kṛṣṇa Bhaṭṭa. Along with the present MS are found two Fol. containing a portion of *Bhairavasahasranāmastotra*.

Beginning:—

ॐ अखण्डानन्दबोधाय नित्याय परमात्मने ।
चित्संज्ञान्तस्वरूपाय कृतात्मगुरवे नमः ॥
घोमता रामचन्द्रेण शिष्याणां प्रीतये शुभा ।
क्रियते पद्धतिः स्वर्णा बहुकस्य शिवात्मनः ॥

तत्र सविकल्पः साधकः ब्राह्मे मुहूर्ते चोत्थाय आवाश्यकं कृत्वा
पादौ पाणौ प्रक्षाल्य रात्रिवासः परित्यज्य घौते वाससौ परिधाय
आचम्य देवमन्दिरे गत्वा तत्र देवाग्रे उपविश्य तन्निर्माळ्यमपसार्य
पूर्वदिगावशिष्टपुष्पैः संपूज्य ततो ब्रह्मरन्ध्रस्थितवस्त्रसहस्रदण-
कशिंकायां स्वगुरुं श्वेतानुशेषनादिभूषितं ।

Colophon:—

इति ब्रह्मरामकावुसारेण कृत्वाभट्टोक्तभैरवपूजापद्धतिः समाप्ता ।

Jaitrasīṃha.

6468.

5745. भैरवार्चापारिजातः । *Bhairavārcāpārijāta*.

Substance, country-made paper. 12×5 inches. Folia, 51-101. Lines, 10-14. Character, Nāgara. Appearance, good. Date, Samvat 1845. Incomplete.

The present MS contains chapters 9-14 as also the latter part of chapter 8. This portion deals with initiation and allied matters. One MS of the work is mentioned in *Cat. Cat.* I. 417.

End :—

इति गदितमश्रेष्ठं भैरवोपासनायां
 यजनजपकृतादौ शास्त्रदृष्टं विधानम् ।
 गुरुचरणसरोजाराधनाक्षभ्यमेतत्
 कृतसुकृतसहस्रैर्गोपनीयं हि तस्मात् ।
 इत्थं महाराजकुमारवर्यः
 श्रीजैत्रसिंह इति विप्रतनामधेयः ।
 श्रीभैरवस्थार्चनपारिजातं
 ग्रन्थं वघेलकुलपद्मरविचकार ॥
 तं पारिजातमधिह + मरागुरुकृत्यो-
 मूलं समस्तनिगमार्थविशालश्राव्यं ।
 नानाप्रयोगदलकारकपुष्पपूर्णं
 धर्मार्थकामयुतमोक्षफलं लभन्ते ॥

Last Colophon :—

इति श्रीवघेलकुलकमलप्रद्योतप्रचक्षमासंख्यमहाराज-कुमार-
 श्रीजैत्रसिंहदेवविरचिते श्रीभैरवार्चापारिजाते चतुर्दशस्कन्धः
 समाप्तश्चायं ग्रन्थः ।

Post-colophon Statement (in a different hand):—

संवत् १८३५ शके १७१० मिति वैशाख शुद्धचतुर्थ्यां मन्त्रे
केदारज्वाडीब्राह्मणास्त्रिखापितं पुस्तकम् ।

Kamalākara.

6469.

5790. शान्तिरत्नाकरे मृत्युञ्जयविधिः । *Mṛtyuñjayavidhi*
from the *Śāntiratnākara*.

Substance, country-made paper. 10×4½ inches. Folia, 1-7+1-3, of which Fol. 1A contains the continuation of Fol. 3B. Lines, 12. Character, Nāgara. Date, Samvat 1866. Appearance, fresh. Complete.

This contains the *Mṛtyuñjayavidhi* (i.e. rules for the magical use of certain *mantras* of Śiva) section of the *Śāntiratnākara* of Kamalākaraḥṭṭa (ASB. III. 2184—Fol. 220B-232A). Fol. 5A-7B contain the *Puruṣasūktavidhi* and the *dīpasthāna* found in Fol. 232A-236B of the MS of the *Śāntiratnākara*.

Post-colophon Statement :—

संवत् १८६६ भाद्रप. शुद्धप. २ तिथौ मङ्गले लिखितं गोपीनाथेन ।

Anonymous.

6470.

4289B. शैवचिन्तामणिः । *Śaivacintāmaṇi*.

Substance, palm leaf. 14½×1½ inches. Folia, 14-83B. Lines, 3, 4, 5. Extent in ślokaś, 960. Character, Uḍiyā. Appearance, good. Complete.

The work deals with the details of the worship of Śiva.

Beginning :—

प्रथम्यादौ महादेवं हिमाद्रितनयापतिम् ।
 शैवचिन्तामणिग्रन्थो वक्ष्यते मुक्तये नृणाम् ॥
 देवं गत्वा करिवरमुखं सर्व्वविघ्नापहारम्
 सर्व्वेशानं त्रिनयनमथो चन्द्रखण्डाश्रितम् ।
 वक्ष्ये शैवागमजलनिधिज्ञावमौशानतो वः
 प्रादुर्भावं वृजिनकुलहं शैवचिन्तामणिम् ॥

Colophons of the different sections :—

21A, इति श्रीशैवचिन्तामणौ शैवगङ्गादिब्रह्माक्षधारणान्तकथनो नाम प्रथमः
 पटलः ; 29A, •शिवसन्धादिमातृकान्तकथनं नाम द्वितीयः पटलः ; 36A,
 श्रीकण्ठादिपञ्चाक्षरोद्धारणान्तकथनो नाम तृतीयः पटलः ; 45B, •अन्तर्यामादि-
 मुद्रान्तकथनो नाम चतुर्थः पटलः ; 51B, •ध्यानासनोपचाराद्युपवासनान्तकथनो
 नाम पञ्चमः पटलः ; 58B, •परमन्यासादि-एकात्मवनपीठवर्णनो नाम षष्ठः पटलः ;
 69A, •आष्टौहिमवर्णनादि-विनियोगाभिसंस्कारान्तकथनो नाम सप्तमः पटलः ;
 77B, •दर्शनादिशिवरात्रिव्रतकथनो नाम अष्टमः पटलः ।

Fol. 78-83 contain a section describing the procedure of the worship of Śiva. This section begins:—

अथ न्यम्बकपूजाविधिर्लिख्यते । अथ पूज्यतया केचिदादौ
 द्वारपालपूजां कुर्वन्ति । तदुच्यते—
 आचम्य विधिना तत्र सामान्यार्घं विधाय च ।
 द्वारमङ्गलान्भिः प्रोक्ष्य द्वारपालान् प्रपूजयेत् ॥

6471.

11204B. शिवपञ्चाक्षरीपद्धतिः । *Śivapañcākṣarīpaddhati.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 13. Lines, 11.
 Extent in ślokas, 340. Character, Nāgara. Appearance, old. Complete.

The work lays down the procedure of the worship of Śiva beginning with the morning rites of the worshipper.

Colophon :—

इति शिवपञ्चाक्षरोपद्रुतिः समाप्ता ।

6472.

11010D. महामृत्युञ्जयविधिः । *Mahāmṛtyuñjayavidhi*.

Substance, mill-made paper (as used in B.N.W. Railway Form No. SN. 38. VP). $10 \times 5\frac{1}{2}$ inches. Folia, 4. Lines, 11. Character, Nāgara. Appearance, fresh. Incomplete.

This lays down the procedure for the muttering of the *Mahāmṛtyuñjayamantra* for the purpose of obtaining a long life free from all diseases.

The MS belonged to one Pandit Badrinarayana Misra (Daulatganj, Chapra) as indicated by a rubber stamp and a short line on the obverse of the first leaf.

6473.

9657. मृत्युञ्जयमन्त्रजपः । *Mṛtyuñjayamantrajapa*.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 2. Lines, 6. Extent in ślokas, 12. Character, Nāgara. Appearance, fresh. Incomplete.

This lays down the procedure for muttering the *mantra* of *Mṛtyuñjaya* which is muttered with a view to obtaining a long life free from all diseases.

6474.

11225. मृत्युञ्जयजपविधानम् । *Mṛtyuñjayajapavidhāna*.

Substance, mill-made paper. $9 \times 4\frac{1}{2}$ inches. Folia, 4. Extent in ślokas, 40. Lines, 8. Character Nāgara. Date, 1919 V.S. Appearance, fresh. Complete.

It deals with the same topic as that of the previous MS.

Post-colophon Statement :—

लिखितं संवत् १९१९ । मिति आश्विन कृत्त दुष्यादष्टि १२
वार शुनीचर लिखितं लक्ष्मीशंवर शुद्धल अवदिच पाठक ।

6475.

2402. मृत्युञ्जयविधिः । *Mṛtyuñjayavidhi.*

Substance, country-made paper. 9×4 inches. Folia, 2. Lines, 11. Extent in ślokas, 38. Character, Nāgara. Appearance, discoloured. Complete.

It deals with the same topic as that of the previous MS.

6476.

4710. [उमामहेश्वरपूजा । *Worship of Umāmaheśvara.*]

Substance, palm-leaf. 11×2 inches. Folia, 10 (broken), 13-19. Lines, 5. Character, Newari. Appearance, old and discoloured. Fragmentary.

The portion preserved here deals with the worship of Umāmaheśvara which name occurs on Fol. 13B and 15A. *Homa* of the deity is treated in Fol. 17Bff. The prescriptions for the worship begin thus (Fol. 13A):—

दत्त्वा पुष्पमुनेशस्य मूर्ध्नि भक्त्या प्ररोप्य च ।
सुरभ्या शक्तिमन्त्रेण नमस्कृत्वा महेश्वरम् ।
ततो ध्यात्वाम्बिकेशानं क्षणमात्रं क्षिताननम् ।
आगतं ते भवानीश हृदेत्यक्ला समाहितः ।

मम सुखागतं वत्सेतीशेनोक्तं विभाष्य च ।
 पादाब्जयुगले पाद्यं नमोनेन हृदामुना ।
 स्रग्धानेन विभोर्वक्त्रे तेनैवाचमनीयकम् .
 स्वाहान्तेन शिरस्यर्धे दूर्वापुष्पाक्षतानि च ।
 वीषदन्ते हृदा दत्त्वा सङ्गमूलेन वा ततः ।

6477.

5523. महाकालपञ्चाङ्गम् । *Mahākālapañcāṅga.*

Substance, country-made paper. 9×4 inches. Folia, 33. Lines, 7.
 Extent in ślokas, 450. Character, Nāgara. Date, Samvat 1836. Appearance, good. Complete.

Colophons of the different sections :—

5A, इति श्रीविश्वनाथसारोद्धारतन्त्रे उत्तरखण्डे मन्त्रप्रदीपिकायां
 कामेश्वररहस्ये षडान्नायनिर्णये महाकालपटलं नाम पटलं सम्पूर्णम्, चतुस्त्रिंशः
 पटलः ११ । 13B, •महाकालपद्धतिः सम्पूर्णम्; 17A, •श्रीमहाकालपञ्चाङ्गे
 मन्त्रगर्भकवचं सम्पूर्णम्, षट्त्रिंशतितमः पटलः; 29B, •महाकालसहस्रनाम-
 सम्पूर्णम्; 33, •महाकालस्तोत्रं सम्पूर्णम् ।

Post-colophon Statement :—

शुभमस्तु संवत् १८३६ समवनाम आषाढमासे अष्टमपक्षे
 चतुर्दशीमन्दवासरे लि० काशी मध्ये के ।

6478.

10526. वटुकभैरवतरङ्गः । *Vaṭukabhairavatarāṅga.*

Substance, country-made paper. 8½×3½ inches. Folia, 11. Lines, 7.
 Extent in ślokas, 150. Character, Nāgara. Appearance, fresh. Complete.

This deals with the details of the worship of *Vaṭuka*. It seems to form part of a bigger work.

Beginning :—

अथ वटुकभैरवमन्त्रतरङ्गः ।
 कान्तिमेधावलारोग्यतेजःपुष्टिर्यशः श्रियः ।
 उद्धरेद्वटुकं देवं आपदुद्धरतं तथा ॥
 गुह्यदत्तं पुनर्हेतुं वटुकं तं समर्चयेत् ।
 एकविंशत्यक्षरात्मा शक्तिबन्धो मनुर्मेतः ॥

Colophon :—

इति श्रीवटुकभैरवतरङ्गं समाप्तं ।

6479.

5917. वटुकमालामन्त्रम् । *Vaṭukamālāmantra*.

Substance, country-made paper. 9½ × 5 inches. Folia, 4. Lines, 9. Extent in ślokas, 70. Character, Nāgara. Appearance, good. Complete.

It contains a *mālāmantra* (a long *mantra*) of *Vaṭuka-bhairava*.

Beginning :—

अथ वटुकभैरवमालामन्त्रः ।
 श्रीभैरवः पादादपायात् ॐ क्रां क्रौं कूं ॐ नमो भगवते
 ब्रह्माब्जभैरवाय प्रचण्डोद्यभैरवाय कपालभैरवाय घ्नू विप्रचण्ड-
 दक्षिणवाहनाय पश्चिमुखनाय गिलि गिलि महोद्यप्रचण्डप्रवलाय
 कालभैरवाय क्रां क्रौं कूं क्रैं क्रौं क्रः मय मय..... ।

Colophon :—

इति श्रीवटुकमालामन्त्रं सम्पूर्णम् ।

6480.

9925. [वटुकार्चनम् । *Vaṭukārcana.*]

Substance, country-made paper. 9×4 inches. Folia, 7. Lines, 8. Extent in ślokaś, 80. Character, Nāgara. Appearance, fair. Complete.

It deals with *puraścaraṇa*, *pūjā* and *dīpadāna* in connection with the cult of *Vaṭuka*.

Beginning :—

ओगखेशाय नमः ।

कुबेश ओतुमिच्छामि भैरवस्य महात्मनः ।

पुरश्चर्याविधिः कौवृक् नाम्नामद्योत्तरस्य च ॥१॥

6481.

11344. दीपदानपद्धतिः । *Dīpadānapaddhati.*

Substance, country-made yellow paper. 9½×4 inches. Folia, 2. Lines, 7. Extent in ślokaś, 20. Character, Nāgara. Appearance, fresh. Complete.

The work describes the procedure of offering lamps to *Vaṭukabhairava*. An extract from the *Bhairavītantra* dealing with the same topic has been described under No. 6042 above. For a description of a similar procedure in connection with *Kārtaviṛya* cf. *Dīpaprakāśa* below.

6482.

11346. [उन्मत्तभैरवपञ्चाङ्गम् । *Unmattabhairava-
pañcāṅga.*]

Substance, country-made yellow paper. 10½×5 inches. Folia, 23. Lines, 9. Extent in ślokaś, 480. Character, Nāgara. Appearance, good. Complete.

Two sections (*paddhati* and *paṭala*) are not found here.

Colophons :—

2B, इति औपारमेन्द्ररत्ने वाराहसोपटले औडम्भतभैरवसांस्थाने गुह्यसंवादे उडम्भतभैरवद्वादशनामस्तोत्रं सम्पूर्णम्; 7B, •औडम्भतभैरवोपास्थाने गुह्यसंवादे उडम्भतभैरवद्वादशं सम्पूर्णम्; 11B, •उडम्भतभैरवकवचं शुभम्; 13B, •उडम्भतभैरवस्तवराजं समाप्तम्; 14B, •उडम्भतभैरवाष्टकस्तोत्रं शुभम्; 22B, •औडम्भतभैरवसहस्रनामस्तोत्रं सम्पूर्णम्; 23B, •वाचस्पत्यकृतं पञ्चाङ्ग-पूर्णसाङ्गस्तोत्रं समाप्तम् शुभम् । 8B, उडम्भतभैरवयन्त्रोद्धारणं सम्पूर्णम्; 9A, उडम्भतभैरवकीर्णकं समाप्तम्; 10A, इति सात्त्विकध्यानम्; इति राजसं ध्यानम्; 10B, इति तामसं ध्यानम् ।

6483.

6294. अजरदिद्विपञ्चाशद्भैरवप्रयोगः । *Ajarādi-*
dvipañcāśadbhairavaprayoga.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 9. Lines, 12, 13. Extent in ślokas, 150. Character, Nāgara. Appearance, good. Date, Samvat 1953. Complete.

The work gives mainly the invocations of the Bhairavas.

Beginning :—

अथ द्विपञ्चाशदजरदिभैरवप्रयोगः ।

अस्मिन् अमुककर्मणि अजरदीनां पञ्चाशद्वैष्णवानां स्थापनं पूजनं च करिष्ये ।

Post-colophon Statement :—

संवत् १९५३ आषाढ कृष्ण ९ बुधे लिखितम् जगन्नाथमानवी वचनं वा मानवीवोधनामकः कर्मकाण्डी । बालमुकुन्दस्यैव पुस्तकम् ।

6484.

11357. शरभेश्वरपूजा । *Śarabheśvarapūjā*.

Substance, country-made paper. 8×4 inches. Folia, 3. Lines, 10-11. Extent in ślokas, 55. Character, Nāgara. Appearance, good. Incomplete.

The present work gives the procedure of the worship of the Sivaite deity Śarabheśvara. The MS closes with the words 'अथ वन्दम्'; but the *yantra* is not described. For a number of works dealing with rituals of this deity cf. Mad. XV. 8092ff.

6485.

10159. शरभपञ्चाङ्गम् । *Śarabhapañcāṅga*.

Substance, country-made paper. 7×5½ inches. Folia, 10+14+3+11+4+16 (bound in book form). Lines, 12. Extent in ślokas, 725. Character, Nāgara. Appearance, good. Complete.

Colophons :—

10, इति औष्णाकाशभैरवकल्पे शरभकवचं सम्पूर्वंम्; 14, इति शरभपञ्चति[ः] सम्पूर्वं[ः]; 3, आकाशभैरवकल्पे शरभहृदयं सम्पूर्वंम्; 11, औशरभपटलं सम्पूर्वंम्; 4, इति शरभतन्त्रे शरभकोचं सम्पूर्वंम्; 16, इत्याकाशभैरवतन्त्रकल्पे शरभवह्वनामकोचं सम्पूर्वंम् । शुभम् ।

Of the topics stated here to belong to the *Ākāśa-bhairavakalpa*, the *kavaca* of the deity is found in Fol. 68B of the Society's copy of the MS of the work (No. 5895 above).

6486.

3233. [रुद्रविधिः । *Rudravidhi*.]

Substance, country-made paper. 6½×4 inches. Folia, 22. Lines, 9. Extent in ślokas, 260. Character, Nāgara. Appearance, fresh. Incomplete.

It deals with the details of the worship of Rudra and gives an elaborate description of *nyāsas*.

Beginning :—

अथातः पञ्चाङ्गरुद्राणां न्यासपूर्व्वं जपहोमार्चनविधिं
व्याख्यास्यामः ।

या ते रुद्र शिवा तनूरचोरापापकाशिनौ ।

तया नक्तनूवा श्रंतमया गिरिश्रंताभिचाकशौहि ॥

शिखायै नमः । ॐ अस्मिन् महत्तम्यवेऽन्तरीक्षे भवा अधि
तेषां शिरसे स्नाहा ।

III. VIṢṆU.

Keśavācārya.

6487.

725. क्रमदीपिका । *Kramadīpikā*.

Substance, palm-leaf. 19×1½ inches. Folia, 76. Lines, 3. Extent in ślokaś, 1,000. Character, Bengali. Date, Śaka 1609. Appearance, old and dilapidated. Complete in eight chapters.

The present manuscript was noticed in L. IV. 1551. This is a Vaiṣṇava work which deals with the Tantric worship of Vaiṣṇava deities. It was published by Rasik-mohan Chatterji in his *Vividhatantrasaṃgraha*. An edition of it with the commentary of Govinda Bhaṭṭācārya has been published in the Chowkhamba Sanskrit Series (Benares, 1917).

Post-colophon Statement :—

शकाब्दाः १६०९ श्रीप्रसाददेवशर्माः लिखितमिदं । क्रम-
दीपिकेयं ।

6488.

3558. *Kramadīpikā*.

Substance, country-made paper. 14×2½ inches. Folia, 60. Lines, 4. Character, Bengali. Date, Śaka 1579. Appearance, faded. Complete.

Post-colophon Statement :—

शकनरपतिवर्षे रत्नसत्तेषुचन्द्रैः

कलसगतदिनेषु वासरे भागुसुखे ।

सुररिपुचरकाजे वाञ्छता भक्तिमया

लिखितमखिलमेतत् रामकृष्णेन यत्नात् ।

श्रीरामकृष्णदेवशर्माः पुस्तकमिदम् ।

6490.

व्याख्यां मुकुन्दयजनक्रमदोषिकायाः ।

Last Colophon :—

इति श्रीत्रिपाठिभैरवकृता [क्रमदीपिका-]टीप्यनो समाप्ता ।

6491.

4109. *Commentary on the Kramadīpikā by Govinda Vidyāvinoda.*

Substance, palm-leaf. $14\frac{1}{2} \times 1$ inches. Folia, 92. Lines, 4, 5. Extent in ślokas, 2,700. Character, Uḍiyā. Appearance, soiled. Complete.

The author of the commentary is Govinda Vidyāvinoda Bhaṭṭācārya. The introductory portion does not agree with what has been published in the Chowkhamba Sanskrit Series edition of the work and quoted in Bik. No. 1282. It runs thus:—

तच्च तावत् प्रथमतः प्रारिक्षितग्रन्थस्याविज्ञपरिसमाख्यैर्म्
इच्छलाभाय ग्रन्थकारस्याभिमतदेवतास्मरणात्मकं आशीर्वादनक्षयं
मङ्गलमाचरन् सन्बन्धादिकं सूचयति श्लोकेन । तस्य प्रयोजनं
तावत् निःशेषदुःखनिरुक्तिनिरतिश्रयानन्दलक्षणा मोक्षात्मकभगवत्-
सम्पत्तिः सर्वज्ञत्वादिरहिमादिर्वा । विषयो भगवत्समाराधन-
मनयोदयायोपेयभावसम्बन्धः । अथ प्रथमग्रन्थो व्याख्यायते ।

कलात्तमायालवकात्तमूर्तिरिति ।

Post-colophon Statement :—

इदं पुस्तकं यादवश्रमैर्या व्यलेखि ।

6492.

4108. *Commentary on the Kramadīpikā by Govinda Śarman.*

Substance, palm-leaf. $15 \times 1\frac{1}{2}$ inches. Folia, 62. Lines, 5, 6. Extent in ślokas, 1,300. Character, Uḍiyā. Appearance, discoloured and worm-eaten. Complete.

The author of the commentary is Govinda Śarman,
son of Jagannātha.

Beginning :—

यस्य प्रपञ्चात्मकवेद्यनादसम्भूतिश्चोत्रसमस्तजन्यः ।
 त्वज्ज्ञा प्रपञ्चं कमपि प्रपेदे नित्यं नमो नन्दसुताय तस्मै ॥
 मूर्द्धा वन्दे श्रीगुरुपादपद्म-
 युगप्रभालङ्घृतारत्नपीठम् ।
 यस्यान्तिके भूपतिकोटिप्रौर्ध-
 कोटीररत्नावलिदीपिता भूः ॥
 श्रीमज्जगन्नाथसुतो वरेन्द्रो
 गोविन्दश्चर्मा क्रमदीपिकायाः ।
 कर्पूरवर्णा कुक्षते विशेष-
 प्रोदीपनं खेहलवैः कवोगाम् ॥
 क्षचित् समासैः पृथगेव वाच्यम्
 क्षचित् द्विधेयः पदयोर्विसन्धिः ।
 ग्राम्येण शब्देन निगूढशब्दे
 वाच्यं यथा वेन प्रकाशितं स्यात् ॥
 श्रीकृष्णपूजाक्रमदीपिकायाः
 कर्पूरवर्तिं परिवर्जयन् ॥
 यो वर्ज्यवैतस्य विवृद्धिरेव
 यो नाश्वैतस्य विधिः प्रमाणम् ॥
 अथ तावदभौलप्रचयप्रतिबन्धकदुरितनिवारणपूर्वकधिकीर्तित-
 प्रबन्धावलम्बपरिहानार्थं श्रुतिचारपरिपालनार्थं ग्रन्थकारः सकल-
 सुवनैकनायकचराचरगुरोः वागीश्वरस्यानुस्मरणपूर्वकमाशौर्वा-
 द-
 शब्दं मङ्गलमातनोति कलासमावेत्तादि ।

End :—

लिखनं यथा प्रतिपादस्य दशमाक्षरो नकारः स नकारो मध्ये
 विलिख्य उपर्युपरि पञ्चिचैव पादत्रयं लिखेत् । प्रतिपद्यथा एकेन

मध्यमकारेण सर्वत्र निर्व्वानः । पुनश्चतुर्थपादस्य पंक्तिप्रथमेना-
क्षरेण शेषाक्षरेण सह इयं इयं कृत्वा चतुर्थपादं लिखेत् । एवं
चक्रबन्धेन श्लोकं विलिख्य प्रतिपंक्तौ षष्ठाक्षरेण तृतीयाक्षरेण च
ग्रन्थकारस्य ग्रन्थस्य च नाम सन्ध्यायाति । केशवेन कृता क्रम-
दीपिकेयमिति । ऊनविंशाक्षरोऽयं श्लोकः ।

ओमब्जगन्नायसुतो वरेन्द्रो

गोविन्दश्चर्मा क्रमदीपिकायाः ।

कर्पूरवर्षा कुबते विशेष-

प्रदीपनं तत् ।

ओङ्कारपूजाक्रम ।

यो वर्धयेत्तस्य विद्वद्भिरेव

यो नाशयेत्तस्य विधिः प्रमाणम् ।

Nārāyaṇa Bhaṭṭa.

6493.

4114. साधनदीपिका । *Sāadhanadīpikā*.

Substance, palm-leaf. 17½ × 1½ inches. Folia, 1-50. Lines, 7 to 10.
Extent in ślokaś, 2,900. Character, Uḍiyā. Appearance, soiled. Complete.

This deals with the details of the worship of Viṣṇu. A MS of the work is fully described in L. IV. 1721. Two MSS are noticed in Ulwar. 1529 and Peters. 4. No. 1161.

Beginning :—

ओङ्कारं परमागन्धं सच्चिदानन्दरूपिणम् ।

वन्दे गुह्यं ज्ञापयितुं वैष्णवाचारसिद्धये ।

सदाचाराविरोधेन मन्त्रशास्त्रानुसारतः ।

साधनस्य हि भावस्य दीपिकेयं प्रतन्वते ।

शङ्करं शङ्करं गत्वा सर्वशास्त्रार्थवेदिनम् ।
 सेविनं सर्वधर्माणां कान्यकुलकुलोद्भवम् ।
 वक्ष्ये प्रकाश एतस्मिन् गुह्यश्रियादिलक्षणम् ।
 दीक्षां विना भगवतो भक्तिर्न स्यात् कथञ्चन ॥

Colophons :—

7B, इति श्रीनारायणभट्टविरचितायां साधनदीपिकायां गुह्य + + +
 लक्षणः प्रथमः प्रकाशः । 16A, इति श्रीनारायणभट्टविरचितायां साधन-
 दीपिकायां सेवालक्षणो द्वितीयः प्रकाशः । 23A, •द्वितीयः प्रकाशः । 34A,
 •चतुर्थः प्रकाशः । 36B, •पञ्चमः प्रकाशः । 45A, •षष्ठः प्रकाशः । 50A,
 इति श्रीनारायणभट्टविरचितायां साधनदीपिकायां सप्तमः प्रकाशः ।

Leaves 50B–53A contain extracts from the *Sārasvata Samhitā* and the *Bṛhatkālottara* on the subject of the bathing ceremony of Viṣṇu.

Viśvanāthasīmpa.

6494.

7955. मन्त्रार्थनिर्णयः । *Mantrārthanirṇaya*.

Substance, country-made paper. 13½ × 4½ inches. Folia, 33. Lines, 7.
 Extent in ślokaś, 500. Character, Bengali. Appearance, old. Complete.

It seeks to demonstrate the supremacy of the worship and *mantra* of Rāma and gives an esoteric meaning of the latter. For a Kāvya work by Viśvanātha dealing with the story of Rāma cf. *Rāmacandrāhnikā* (ASB. VII. 5255-6).

Beginning :—

गत्वा श्रीरामचन्द्रं सकलगुणनिधिं कामदं यस्य नाम
 गौरीगौरीशपादौ गङ्गापतिश्चरौ वायुहृन्मोक्षदाहौ ।

श्रीमज्ज्ञानरूपं सरसमतिगुह्यं श्रीप्रियादासमोक्षं

व्याख्यातुं (न्तं) राममन्त्रं निजमतिसमृद्धं वन्दते विन्मनाथः ॥

यतो वाचो निवर्तन्ते अप्राप्य मनसा सहित्वादिश्रुतिप्रतिपाद्यः
श्रीरामचन्द्र एवातः सर्वतः परत्वं तस्य ज्ञात्वायं करोमि । तनु-
मनोवचनागोचरश्रीराम इति नामैव निर्वर्णत्वात् ।

End :—

अतो नारायणाद्यवतारो श्रीहन्दावनविहारो परमेश्वर एव-
मेवोपासते । ततः प्रमाणं

रामस्यातिप्रियं नाम रामस्यैव सनातनम् ।

राजिन्दिवं मूढमेव भाति हन्दावने स्थितः ॥

इति मुक्तसंहितायाम् ।

पूजितो नन्दगोपाद्यैः श्रीकृष्णेनापि पूजितः ।

भद्रया मङ्गिनीभिश्च पूजितो रघुपुङ्गवः ॥

इति हन्दावनं परित्यज्य पादमेकं न गच्छतीत्यादिवचनादि
यत्र ब्रह्मवैवर्ते सन्ति तत्रैव एते सर्वे अवताराः सर्वेश्वरा रघुनन्दन-
मेवोपासते इत्यपि प्रसिद्धम् ॥

सर्वमन्त्रमहाराज सर्वेषां समुपासित ।

विन्मनाथस्य सर्वस्य मन्त्रराज नमोऽस्तु ते ॥

Colophon :—

इति सिद्धिश्रीमहाराजाधिराजश्रीमहाराजाश्रीराजावाहादुर-
श्रीसौता रामचन्द्रज्ञपापाभाधिकारिश्रीविन्मनाथसिंहदेवज्ञतौ
मन्त्रार्थनिर्णयः संपूर्णः ।

Post-colophon Statement :—

शुभमस्तु सर्वेषां । सन १९५० साल ६ आश्विन ।

Anonymous.

6495.

5785. तन्त्रसारपूजापद्धतिः । *Tantrasārapūjāpaddhati.*

Substance, country-made paper. 7×4½ inches. Folia, 18. Lines, 9.
Character, Nāgara. Appearance, old. Incomplete.

It describes, according to the *Tantrasāra*, the procedure of the worship of Lakṣmī-Nārāyaṇa who is stated to be the deity residing in the heart of Madhvācārya (श्रीमन्मध्वाचार्याणां हृत्कमलमध्यनिवासिनं—Fol. 5A). MSS of this *Tantrasāra* and commentaries thereon are described under Nos. 6185-6186 *ante*.

The name of the work occurs on the obverse of the first leaf.

Beginning :—

ओवेदव्यासाय नमः ।

वेदव्यास[] स्मृतैर्विब्रम्हंससिद्धान्तोपमं । (अष्टागोदकं)

संप्रत्यक्षं गुह्यं चापि वक्ष्ये पूजनपद्धतिं ।

अष्टागोदकं च (अष्टागोदकं च) ओतुलसौगन्धपुष्पादिपूर्वकैः ।

सुगन्धसुगन्धपूजनसाधनवस्त्रसङ्घः ।

संपाद्य स्मृतिमार्गेण ज्ञानसन्धानपादिकं ।

श्रीपासनवस्त्रसङ्घं (च) विधाय हरिमूर्तिवैत् ।

प्रक्षाल्य पादौ चाचम्य देवद्वारं गतकृतः ।

पूर्वद्वारे शिवं नत्वा जयस्य विजयं तथा ।

वक्त्रं प्रवक्त्रैव दक्षिणद्वारपालकौ ।

पश्चिमप्रवक्त्रनामानौ पश्चिमद्वारपालकौ ।

मन्दस्तुमन्दनामानौ उत्तरद्वारपालकौ ।

चतुर्भुजान्मोक्षादौ शङ्खचक्रगदाधराः ।

श्रीलाम्बरादिश्रीचित्रैरङ्गिताङ्गान् नमाम्यहं ।

इति गत्वा समुत्थाय तदनुष्ठान[वाप्य तु] ।

कपाटोद्घाटनं कुर्यात् वायवाचेति मन्त्रतः ॥

6496.

380. पूजापद्धतिः । *Pūjāpaddhati*.

Substance, country-made yellow paper. $15\frac{1}{2} \times 3$ inches. Folia, 1-26 (as marked on the right-hand margin), 7-32 (as marked in a later hand on the left-hand margin). Lines, 6. Extent in ślokas, 450. Character, Bengali. Appearance, fresh. Complete.

This begins with a brief description of the daily rites to be performed by a Tantric worshipper, *snāna*, *sandhyā* and *tarpaṇa*, and goes on describing in detail the Tantric worship of Kṛṣṇa. The work is introduced as *Pūjāpaddhati* (अथ पूजापद्धतिर्लिख्यते) and is called *pūjāpaṭalam* in a colophon on Fol. 19B (इति संक्षेपपूजापटलं सम्पूर्णम्). The descriptive portion of the work (*paddhati* or *paṭala*) is followed by a number of hymns and *kavacas* :

ब्रह्माब्दपुराणे सूतशौनकसंवादे श्रीगुरोः कवचम् (19B-20A), ब्रह्म-
यामनोक्तः[?] श्रीगुरोः क्षवराजः (20A-B), बृहत्पारमहंसे श्रीगुरोः क्षवराजः
(21A-B), सनत्कुमारोक्ते वैलोचनमङ्गलं नाम कवचम् (21B-23B), गौतमीय-
तन्त्रोक्तः[?] श्रीलक्ष्मणक्षवराजः (23B-24B), ब्रह्मयामने ब्रह्मनारदसंवादे श्रीलक्ष्मणक्ष-
राजिकाष्टोत्रम् (24B-25A), ब्रह्मयामने हरगौरौसंवादे पञ्चपञ्चाशत्पटले
बृन्दावनेश्वरीक्षवराजः (25B-26A) ।

6497.

121. *Pūjāpaddhati*.

Substance, country-made paper. $11\frac{1}{2} \times 5$ inches. Folia, 12. Lines, 12. Extent in ślokas, 250. Character, Bengali. Appearance, old. Complete.

The work agrees generally, though not fully, with the one of the same name described under the previous number.

The present MS has been described in L. II. 924. Fol. 8A quotes an extract on *mānasapūjā* from the *Brahmasiddhānta*. The present MS does not mention by name the deity to be worshipped.

6498.

9610. वैश्यसन्ध्या । *Vaiśyasandhyā*.

Substance, country-made paper. 13×5 inches. Folia, 2. Lines, 9. Extent in ślokas, 36. Character, Nāgara. Appearance, fair. Complete.

It describes the procedure of *sandhyā* as performed by a Vaiṣṇava.

6499.

9822. गोपालगायत्री । *Gopālagāyatrī*.

Substance, country-made paper. 7½×4½ inches. Folia, 2. Lines, 9. Extent in ślokas, 26. Character, Nāgara. Date, Samvat 1858 (?). Appearance, old. Complete.

It gives the Tantric Gāyatrī for the worship of Gopāla.

Post-colophon Statement :—

संवत् । १००८५८ ।

6500.

2695. [श्रीसूक्तविधानम् । *Śrīsūktavidhāna*.]

Substance, country-made paper. 8×4 inches. Folia, 6. Lines, 11. Extent in ślokas, 90. Character, Nāgara. Appearance, discoloured. Complete.

It describes the Tantric application of the Śrīsūkta (R.V. I. 165) for securing fortune. It specially deals with

different *nyāsas* to be performed with the different verses of the *sūkta*.

6501.

2696. *Śrīsūktavidhāna*.

Substance, country-made paper. 8×4 inches. Folia, 8. Lines, 10. Extent in ślokaś, 95. Character, Nāgara. Date, Samvat 1811. Appearance, fresh but mouse-eaten. Complete.

It deals with the same topic as the one in the work described above. It is however fuller than the previous one and gives the details of the *pūjā* of the goddess Lakṣmī with the verses of this *sūkta*, as also the important Tantric rite called *puraścaraṇa* in connection with it.

Post-colophon Statement :—

संवत् १८११ । रातारण नामसंवत्सरे ।

6502.

10187B. *हयग्रीवसंहिता । Hayagrīvasaṃhitā*.

Substance, country-made paper. 7×3½ inches. Folia, 1-16. Lines, 10. Extent in ślokaś, 220. Character, Nāgara. Appearance, old. Complete.

The reverse sides of all the folia are marked on the left-hand upper corners with the letters हं सं. The work describes the applications of different *mantras* of Hayagrīva. The portions contained in Fol. 1-7B are metrical. This section has three colophons (Fol. 4A, 5A, 7A) according to which it constitutes chapters 1, 2 and 11 of the *Hayagrīvasaṃhitā*. The remaining portion, which has no such colophons, is in prose and quotes from works like *Śāradā* (Fol. 9B), *Mantradevatāprakāśa* (10A) and *Hayagrīvo-paniṣad* (10B).

Date of copying :—

Fol. 5B, संवत् १८६० माघमासे कृष्णपक्षे एकादशे वार रवि ।

Fol. 16A (in a later hand), सम्बत् १७२१ वार शनीचर तीथ्य
१७२४४ ।

6503.

3776. **हनुमद्गुर्गम् ।** *Hanumaddurga.*

Substance, country-made paper. $9\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 5. Lines, 7. Extent in ślokas, 75. Character, Nāgara. Date, Samvat 1880. Appearance, fair. Complete.

Colophon :—

इति अथर्वणवेदमन्त्रे देवीप्रोक्तां श्रीमद्भुमद्गुर्गा समाप्तोऽयम् ।

Post-colophon Statement :—

सम्बत् १८८० दुतीय चैत्र वदि ६ मङ्गलवासरे तेलीसामध्ये
लिखा इदं पुस्तकम् । श्रीरामाय नमः । श्रीहृष्याय ।

A MS of the work is described in HPR. II. 264. *Cat. Cat. I. 754* refers to it as a *stotra*. It contains the *mālāmantra* of Hanumān and describes the procedure of its muttering. The *mantra* begins (Fol. 2A.) :—

ॐ नमो भगवते दावानलकालाग्निहनुमन्ताय तेजोवितानघवलो-
क्त-वचदेह-वचकाय-वचतुष्ट-वचगख-वचवाङ्-वचरोम-वचनेत्र-
वचदन्त-वचकरकमलमात्मकराय भौमकरपिङ्गलाक्ष-उग्रप्रलय-
काल-रौद्रवीरभद्रावतार-शरभ-शास्त्र-भैरव-दोईखलङ्गापुरोदहन-
उदघिलङ्घन-क्षतान्तश्रुतां विश्वास ईश्वरपुत्रवायुसुत-अङ्गनीगर्भ-
सम्भूत-उदयभास्करविम्ब-गरुदेवदानव-ऋषिसुनिवन्द्य वतीसा युद्ध-
पाशुपतास्त्र-ब्रह्मास्त्र-वैष्णवास्त्र-नारायणास्त्र-कालशक्ति-कालदहकाल-
पाश-अघोरास्त्र-निवारणाय ।

6504.

9283. *Hanumaddurga.*

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 8. Lines, 6. Extent in ślokaś. 50. Character, Nāgara. Date, 1740 Ś.E. Appearance, fair. Complete.

The *mantra* as contained in this MS is smaller than the one in the previous MS.

Colophon :—

इत्यथर्वणवेदे हनुमन्तदुर्ग समाप्तः ।

Post-colophon Statement :—

श्राक्ते १७४० वज्रघान्यनामाब्दे सहस्रमासे ज्येष्ठतिथ्यां भाद्र-
वासरे द्वितीयप्रहरे तद्दिने मङ्गारित्मज्जोतिषोपनाम्ना हरिणेदं
लिखितं भवानौगन्धेषु दीयताम् ।

IV. GAṆEŚA.

Anantadeva.

6505.

2234. महागणपतिक्रमः । *Mahāgaṇapati-krama.*

Substance, country-made paper. 6×4 inches. Folia, 74. Lines, 8, 9. Extent in ślokaś, 800. Character, Nāgara. Appearance, old and discoloured. Incomplete.

The present MS is described in L. X. 4144. The work appears to be referred to as *Gaṇeśotsava* in the colophons. It describes the details of the worship of *Mahāgaṇapati* beginning with the morning rites of the worshipper.

Beginning :—

गुहं गणपतिं दुर्गा वटुकं शिवमच्युतं ।

ब्रह्माणं गिरिजां लक्ष्मीं वाङ्मीं वन्दे विभूतये ॥

चित्प्रकाशं गुहं वन्दे पूर्वानन्दैकविग्रहं ।

क्रियतेऽनन्तदेवेन महागणपतेः क्रमः ॥

तत्रादौ मान्निर्वाको रजनीतूर्ययामे विबुध्य आवश्यकमाचमना-
दिकं विधाय स्नासने पद्मासने चोपविश्य स्वशिरसि सहस्रदल-
कमलकलिकायां श्रीगुरुचरणारविन्दं ध्यात्वा तद् यथा ।

प्रशास्त्रहे नमोवाकं चित्प्रकाशानन्दमूर्तये ।

श्रीवाय कदम्बाय गुहस्यमुपेयुषे ॥

स्वप्रकाशविमर्शस्यं वीजाङ्गुरसमुद्भवं ।

ब्रह्मरूपोठनित्यं वन्दे गणपतिं प्रभुम् ॥

Colophons of the different chapters :—

19B, इति दाहदेवसम्पदायिना माहपुरस्चितेन अनन्तदेवेन विरचिते गणेशमहोत्सवं प्रातरादितर्पणान्तविवरणं नाम प्रथमकल्पः । 43B, •गणेश-महोत्सवे न्यासादिजपान्तविवरणं नाम द्वितीयः कल्पः ।

The third chapter, which is incomplete, deals with the worship proper.

Anonymous.

6506.

1952. मन्त्रगणेशचन्द्रिका । *Mantraganeśacandrikā*.

Substance, country-made paper. $8\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 9. Lines, 9, 10. Extent in ślokas, 100. Character, Nāgara. Appearance, fresh. Complete.

The MS contains the third chapter of the work. It describes the procedure of the worship of different types of Gaṇeśa: Mahāgaṇapati (Fol. 1-5A), Lakṣmīvināyaka (5A-B), Vakratuṇḍa (6B), Vidyāgaṇapati (5B-6B), Śaktigaṇeśa (8B-9B), Herambagaṇapati (9B-10A), and Haridrāgaṇeśa (10A-B). The topics generally agree with those of chapter I of the *Mantracandrikā* of Janārdana.

Last Colophon :—

इति मन्त्रगणेशचन्द्रिकायां गणेशमन्त्रविधानाख्यतृतीयोऽङ्कात् ।

6507.

5867. एकाक्षरगणपतिकल्पः । *Ekākṣaragaṇapatikalpa*.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 16. Lines, 9. Extent in ślokas, 300. Character, Nāgara. Appearance, discoloured. Complete.

It describes different types of *tarpaṇa* and *homa* with the *mantra* of Gaṇeśa for the attainment of various objects,

generally of a worldly nature, such as the bringing into subjection other people, and the like.

Beginning :—

ॐ गणेशाय नमः ।

अथैकाक्षरगणपतितर्पणविधिः चतुर्विधपुस्तकार्थसिद्धयर्थं प्रकाशयते ।
चतुर्विधं तर्पणं विधाय अम्बपयोरसहृतेन । नागाप्रयोगपूर्वकं
ज्ञत्वा । षट्कोशमध्ये त्रिकोशं लिखित्वा षट्कोशाद्बहिर्द्वैतान्तं ।
तद्बहिर्द्वैतं पश्यं । त्रिकोशमध्ये बीजपूर्वकं अम्बतार्जवाय नमः ।
त्रिकोशाद्बहिः इक्षुरसक्षौरहृतसमुद्राय नमः ।

Last Colophon :—

इथैकाक्षरगणपतिकल्पः समाप्तः ।

6508.

5783. गणेशपञ्चाङ्गम् । *Gaṇeśapañcāṅga.*

Substance, country-made paper. 10 × 4½ inches. Folia, 17. Lines, 9-14. Extent in ślokas, 400. Character, Nāgara. Date, Śarvat 1885 and Śaka 1750. Appearance, good. Complete.

Colophons of the different sections :—

4A, इति श्रीब्रह्मगणेशे तन्त्रे गणपतिमन्त्रोद्धारविधिर्नाम षट्काः समाप्ताः ;
9B, •महागणपतिपूजापद्धतिः समाप्ताः(ः) ; 10B, •महागणपतिकवचं सम्पूर्णम् ;
16A, •महागणपतिवह्निनामस्तवः सम्पूर्णः(ः) ; 17A, •महागणपतिस्तोत्रं सम्पूर्णम् ।

Post-colophon Statement :—

मातामां उत्तमे मासे सिंहमासे कृष्णपक्षे अमावास्यायां
भौमवासरे पूर्वार्धरात्रौ साध्यनाम योगे इदं पुस्तकं लिखितम् ।
श्रीरविवत् १८८५ शके १७५० ।

6509.

10228. उच्छिष्टगणेशपञ्चाङ्गम् । *Ucchiṣṭagaṇeśapañcāṅga.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 13, of which the first and the last are later restorations. Lines, 9. Extent in ślokas, 290. Character, Nāgara. Date, Śarpvat 1964. Appearance, discoloured. Complete.

Colophons of the different chapters :—

2B, इति श्रीब्रह्मयामले तन्त्रे उच्छिष्टगणेशपटनं सम्पूर्णम्; 3B, इति उच्छिष्टगणेशपूजनं सम्पूर्णम्; 6A, इति श्रीब्रह्मयामले तन्त्रे उमामहेश्वरसंवादे गणेशकवचं समाप्तम्; 11B, इति श्रीब्रह्मयामले तन्त्रे उच्छिष्टगणेशसहस्रनामस्तोत्रं समाप्तम्; 13B, इति श्रीब्रह्मयामले तन्त्रे हरगौरीसम्वादे उच्छिष्टगणेशस्तोत्रं सम्पूर्णम् ।

Post-colophon Statement :—

संवत् १८६४ आश्विन शुक्ल १० बुधे दिने प्रातःकाले माधवीय
श्रीरघुनाथरामशर्मेण संपूर्णीकृतम् । काश्यां गोचट्टते ।

V. KĀRTAVĪRYA.

Premanidhi.

6510.

9600. प्रयोगरत्नाकरः । *Prayogarātnākara.*

Substance, country-made paper. 10×4½ inches. Folia, 21. Lines, 12. Extent in ślokaś, 630. Character, Nāgara. Appearance, tolerable. Incomplete.

The work deals in three parts with the details of the rites in connection with the worship of Kārtavīrya.

The present MS contains the first three chapters of the second part of the work while MSS containing the first nine chapters of the first part and the last three chapters of the third part are found respectively in the India Office (IO. IV. 2595) and the old collection of the Society (No. I. E. 54).

Several other chapters (containing the verses found *mutatis mutandis* at the end of each chapter of the work), not identified heretofore, are found scattered in different places. Thus the old collection of the Society contains MSS of the last chapter of Book II as also the first and second chapters of Book III (I. E. 52 and III. D. 65). MSS of the first chapter of the last book have been described in ASB. III. 2412 and Nep. II, p. 141.

A long list of contents is found at the end of MS No. I. E. 54 in a very corrupted form. It is quoted below with minor corrections here and there :

प्रयोगरत्नोक्त्युद्धृतेषु त्रयः प्रवाहा वितता भवन्ति ।

निम्नोऽयं नैमित्तिक उत्तरस्य काव्यो हि + नि वदामि तेषाम् ।

निम्ने प्रातःकृत्तरत्नं तु पूर्वं पश्चादुक्तं मन्त्राभ्यासरत्नम् ।
 सन्धारत्नं तर्पणावेदिरत्नं ज्ञास्ताभ्यर्च्यारत्नमेतत् परं तु ।
 भूतमुद्रादिरत्नान्ते मातृकारत्नमोरितम् ।
 मन्तराजस्यासरत्नं योगपीठास्थरत्नकम् ।
 तदेवान्तर्यामरत्नं ततोऽर्घ्यादिके रत्नकम् ॥
 निष्कपितरत्नं पीठपूजारत्नमतः आञ्जायनादिकरत्नकम् ।
 ध्यानरत्नमतः पश्चात् उपचारौघरत्नकं ।
 आञ्जतर्पणरत्नान्ते वनिरत्नं निष्कपितम् ॥
 रत्नं निम्नं अपावोदः होमरत्नं ततः परम् ।
 अतः पूजाशेषरत्नं दीपरत्नमनन्तरम् ॥
 विसर्गरत्नं तत्पश्चादित्थं रत्नानि निम्नके ।
 एकविंशतिसंख्यानि सम्भूय कथितानि हि ॥
 नैमित्तिके प्रथमतो रत्नं जम्भोत्सवादिकम् ।
 पुरश्चररत्नं तत्पश्चादुक्तं तु वर्मणः ॥
 पुरश्चर्यारत्नमथो मन्तराजस्य कीर्तितम् ।
 दीप्तिरत्नं तत इति मध्ये रत्नचतुष्टयम् ॥
 द्वितीये तु प्रवाहे स्यात् कान्धदीपास्थरत्नकम् ।
 प्रथमं तद्वितीयं स्याद्दत्तदानास्थरत्नकम् ॥
 ततो जवजदानास्थरत्नं सन्धगुदीरितम् ।
 वर्मणो घीतिरत्नं स्यात् तुरीयपतिगुप्तकम् ॥
 बट्कर्मरत्नं तु परं बलं सामान्यरत्नकम् ।
 ततो गन्धप्राप्तिरत्नं परचक्रार्तिवारकम् ॥
 तत्पश्चाद्वादिजेद्वरत्नं नवमकं ततः ।
 गन्धे नाशकरत्नान्ते भूतनाशकरत्नकम् ॥
 बन्धनिर्मोक्षरत्नं स्याद् रत्नं मृत्युपहारकम् ।
 चतुर्दशतमं रत्नं देवप्रत्यक्षताकरम् ॥
 जङ्घीलाभरत्नं विवाहाधिकारकम् ।
 रत्नं शूचाटनाख्यं याचारत्नमतः परम् ॥

मृत्युसंहारिरत्नान्ते दुर्यहर्तिरत्नरत्नकम् ।
 महाराजवशीकाररत्नमत्नद्रुतं ततः ।
 भीतिरत्नं स्यात् कल्याणावाप्तिरत्नकम् ।
 कुल्लुकोटादिविभ्वंसरत्नं स्यात्तदनन्तरम् ।
 सामान्यकामरत्नं स्यात्तदुर्विघ्नतिसंस्थकम् ।
 वज्रदीपाख्यरत्नान्ते वर्मोपासनरत्नकम् ।
 संक्षेपदीपरत्नान्ते यज्ञानुक्रमेण स्युता ।
 प्रयोगरत्नाकर एव साम्प्रतं समापितः श्रीहरिहैहयैष्टितुः ।
 उपासनरत्नभृतां कृतार्थकोकृतौ वराणां विहितप्रतितक ।
 दुःखं वापि सुखं वा मम बालस्य दुर्मतेः ।
 सन्तोषयतु नित्यं श्रीकार्तवीर्यार्चने रतान् ।
 यस्योद्योतमतो सतो गुणवती माता पितोमाप[ति]-
 नर्म प्रेमनिघोति पद्मकुलभूः कूर्माचलो जम्भभूः ।
 हृष्यास्यं कृतवीर्यजायुतपदं वाराहसो वासभू-
 कमादभ्युदयिता हि हैहयपतेः हृष्यासनापञ्चतिः ॥

Beginning (of the present MS) :—

ओगणेशाय नमः । श्रीसीतारामचन्द्राभ्यां नमः । हनुमते
 नमः । ॐ कार्तवीर्यार्जुनाय नमः ।
 राजराजेशपादाब्जनिरक्षाखिलतापका ।
 अथ नैमित्तिकं कर्म यथावति तनोष्यहम् ।
 नित्यनैमित्तिकमपि कर्म आकरणे प्रत्यवायजनकतया आवश्यक-
 मिति तदपि निरूप्यते ।

End (of the present MS) :—

अथ सर्वत्र एकेन यदि न लिखितदा त्रिवारमाहतिरिति
 पूर्वोक्त । यद्विनिमित्तकमाह्वानादिकं पुत्रप्राप्तप्रभृति-
 द्वारा निर्वाह्यं न अत्रमिति संक्षेपः ।

ओमदीव्यत्वार्त्तवैर्यप्रसादात् प्रादुर्भूते प्रेमनिध्याख्यविप्रात् ।
 ग्रन्थे भक्तान् राजसन्तोषकेष्विष्टित्वं मन्त्रोपासना + + पि रत्नम् ।
 ओओलीतारामचन्द्राभ्यां नमः । हनुमते नमः ।

6511.

979. दीपप्रकाशः । *Dipaprakāśa*.

Substance, country-made paper. 9×4 inches. Folia, 42. Lines, 10. Extent in ślokas, 1,100. Character, Nāgara. Date, Samvat 1785. Appearance, old. Complete.

The present MS is described in L. VI. 2055. The work deals with the rite of dedicating lamps to Kārtavīrya. This topic also covers the first chapter of the last book of the work described under the previous number where other MSS containing the chapter are also referred to. For similar rites in connection with Vaṭukabhairava cf. Nos. 6042 and 6482 above.

The date of composition of the work is given:—

इत्थं दीपप्रकाशः कुमतिनिरसनो नाख्यकाय[र्] [१६]ख्यग्रन्थो
 मानओदत्तपूर्तिर्गजकधिरसख्याप्रभावे तु शाके ।
 मार्गे ख्ये च पक्षे निश्चिभवतिथौ नन्दभूदीननाथ-
 प्रेक्षा केनापि वक्ष्यक्षरमयतनुतामादधानः प्रपूर्णाः ॥ ५११ ॥

Post-colophon Statement :—

संवत् १७८५ माघमासे शुक्लपक्षे । ग्रन्थसंख्या ११२० ।

6511A.

981. शब्दप्रकाशः । *Śabdaprakāśa*.

Substance, country-made paper. 9×4 inches. Folia, 120. Lines, 10. Extent in ślokas, 3,000. Character, Nāgara. Appearance, old. Complete.

The present MS is described in L. VI. 2056. This constitutes a commentary by the author himself on his *Dīpaprakāśa*.

Anonymous.

6512.

5720B. [अर्जुनपारिजातव्याख्या । *Arjunapārijātavyākhyā*.]

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1-7. Lines, 12. Character, Nāgara. Appearance, good. Incomplete.

This contains a very small portion of a commentary on the *Arjunapārijāta* of Rāmacandra Kavi, which seems to deal with the details of the worship of Kārtavīrya. The same work appears to have been referred to in *Cat. Cat.* (I. 31) under two different titles, *Arjunārcanakalpalatā* and *Arjunārcāpārijāta*.

Beginning :—

तत्र विद्वद्विधाताय मङ्गलम् । मतेति । मत्तच्छातौ मातङ्गश्च
तस्य वदनमिव वदनं यस्य तत् । मूर्ध्ना शिरसा प्रणम्य
नमस्तुभ्याहं रामचन्द्रनामा कविः श्रीकार्तवीर्यस्य यजनकमं आदरेण
वदामि । किमर्थं मन्त्रविदुषां मन्त्रज्ञातयां मनीर्मन्त्रस्य
सिद्धेर्हेतोः ।

Colophons :—

6B, इति प्रथमः । 7A, द्वितीयं कुसुमम् ।

6513.

11197. [कार्तवीर्यपूजापद्धतिः । *Kārtavīryapūjāpaddhati*.]

Substance, country-made paper. $6\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 2-7. 4. Lines, 5. Character, Nāgara. Appearance, good. Incomplete.

The portion contained in the MS indicates the procedure of the worship with different *mantras* of *Kārtavīrya* : the *mantra* with 20 syllables (Fol. 1), *mālāmantra* (4A), *astropasamharanamāntra* (5A) and *mahāmantra* (5B).

6514.

3766. [कार्तवीर्यमन्त्रः । *Kārtavīryamantra.*]

Substance, country-made paper. $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 2. Lines, 13. Character, Nāgara. Appearance, discoloured. Complete.

It describes the procedure of the muttering of the *mantra* of *Kārtavīrya* containing 20 syllables.

V. MISCELLANEOUS.

Anonymous.

6515.

3100. परमहंसपद्धतिः । *Paramahamṣapaddhati.*

Substance, country-made paper. $7\frac{1}{2} \times 4$ inches. Folia, 34. Lines, 8. Extent in ślokaś, 480. Character, Nāgara. Appearance, discoloured. Complete.

This describes the procedure of the worship of Paramahamṣa, the Supreme Soul, beginning from the morning rites of the worshipper.

Beginning :—

ॐ ज्ञानसागर नमस्तुभ्यं परात्मा परमेश्वर ।
ज्ञानानन्द कथं प्राप्य भवानिच्छद्भरं प्रभो ।
ज्ञात्वा ज्ञान कथं ज्ञेय वैराग्यज्ञानभक्तिदं ।
साध्यसाधन वक्ष्यामि योगेश्वरस्य लक्ष्णम् ।
मुमुक्षुर्नविशं युक्तं गुह्यज्ञानरताय च ।
तीर्थयात्रादिपङ्क्तस्य गुह्यरये निवेदयेत् ॥

Colophon :—

इति श्रीब्रह्मसामन्ते शिवपार्वतीसंवादे श्रीपरमहंसपद्धतिः[ः]
सम्पूर्ण[ः] ।

6516.

5808. परमहंसपञ्चाङ्गम् । *Paramahamṣapañcāṅga.*

Substance, country-made paper. $10\frac{1}{2} \times 6$ inches. Folia, 43. Lines, 12. Extent in ślokaś, 1000. Character, Nāgara. Appearance, fair. Complete.

Beginning :—

ओमैरवः ।

ॐ त्वत्सेवयास्मि तुष्टोहं वरं वरय सुव्रते ।

यत्किञ्चित् [याचमे] देवि तत्ते सर्व्वं वदाम्यहम् ।

ओदेव्युवाच ।

सन्तुष्टो देवदेवेश्च वरयोग्यास्मग्रहं यदि ।

तदा मे ब्रूहि पटलं परमहंसदैवतम् ।

ओमैरव उवाच ।

तव भक्त्यास्मि सन्तुष्टो वक्ष्यामि तव भक्तितः ।

परमहंसदेवस्य पटलं भोगमोक्षदम् ।

रहस्यं सर्व्वतन्त्राणां गोपनीयं प्रयत्नतः ।

सर्व्वज्ञामिकमोक्षाणि सर्व्वसं मम सुन्दरि ।

परमः परमो हंसो देवदेवो महेश्वरः ।

भक्तानां मोक्षदो हंसो निष्कलश्च निरञ्जनः ।

चतुर्विंशत्यक्षरोयं मन्त्रात्मा मन्त्रविरहः ।

सर्व्वमन्त्रात्मको हंसः सर्व्वदेवमयः परः ।

सर्व्वबलेश्वरो हंसः सर्व्वमन्त्रेश्वरः प्रभुः ।

सर्व्वतन्त्रात्मको देवः सर्व्वकर्म्मनिवर्त्तकः ।

तेनेदं वृण्वते विन्धं तेनेदं पाप्मते जगत् ।

तेन संश्रियते विन्धं नियन्त्राणुग्रहात्मकम् ।

मन्त्रं देवस्य तस्याहं जपामि सततं प्रिये ।

यन्त्रं तस्याहमर्चामि धारये कवचं प्रिये ।

तथा नास्तीं सहस्रं लवचैव पठाम्यहम् ।

पञ्चाङ्गमेतदस्याहं रक्षामि विधिवत् सदा ।

Colophons of the different sections :—

3A, इति श्रीब्रह्मयामले तन्त्रे परमहंसपटलः समाप्तः ; 28B, इति चैतन्त्रागन्देन विरचिता परमहंसपञ्चतिः समाप्ताः 41B, इति श्रीब्रह्मयामले तन्त्रे

परमरहस्योपाख्याने प्रजापतिभैरवसंवादे परमहंसनामसहस्रं सम्पूर्णम्; 43B, इति ब्रज्यामले तन्मे परमहंसपञ्चाङ्गे परमहंसस्तोत्रं सम्पूर्णं समाप्तम् ।

The *Kavaca* (28B–30B) has no colophon.

6517.

9641. [परमहंसविधिः । *Paramahamsavidhi*.]

Substance, country-made paper. $10\frac{1}{2} \times 5$ inches. Folia, 20. Lines, 8. Extent in ślokas, 200. Character, Nāgara. Appearance, good. Incomplete.

This contains a *gurustotra* (which agrees with the *stotra* occurring in the *gurupañcāṅga* described below) a description of the procedure of the muttering of *paramahamsamantra*, and the *paramahamsasahasranāma*, which agrees with the one occurring in the *paramahamsapañcāṅga* described above.

Colophons of the different sections:—

6A, इति श्रीब्रज्यामले परमहंसरहस्यं गौरीकल्पे उमामहेश्वरसंवादे गुरुस्तोत्रं समाप्तं सम्पूर्णम्; 10B, इति परमहंसन्यासध्यानं समाप्तम् । इति गौरीकल्पे ईश्वरेण उमां प्रति वक्तव्यं सम्पूर्णम् ।

The *sahasranāma* which is incomplete has no colophon.

6518.

9487. गुरुपञ्चाङ्गम् । *Gurupañcāṅga*.

Substance, country-made paper. 8×4 inches. Folia, 32. Lines, 7. Extent in ślokas, 315. Character, Nāgara. Appearance, good. Complete.

Colophons of the different sections:—

4A, इति श्रीब्रज्यामले तन्मे गुरुपटलः समाप्तः; 10A, • हर्गौरीसंवादे श्रीगुरोर्नित्यपूजापद्धतिः समाप्ता; 16A, इति श्रीविश्वनागोत्तरे श्रीगुरुकवचं

সমাপ্তম্; 25B, ইতি ঐব্রহ্মসামসৌ তন্মৈ মহাভগবদ্বারে ঐগুরোর্মন্তর্মন্তব্রহ্ম-
নামসৌচং সমাপ্তম্; 32A, ইতি ঐব্রহ্মসামসৌ তন্মৈ পরমব্রহ্মসৌ ব্রহ্মসৌচংসংবাদে
ঐগুরোঃ সৌচং ব্র[হ্ম]সৌচম্ ।

6519.

3186. **প্রণবকল্পঃ ।** *Pranavakalpa.*

Substance, Machine-made paper. 13×5 inches. Folia, 15. Lines, 10. Extent in ślokas, 270. Character, Bengali. Appearance, good. Complete.

All the topics except the last one are found to be extracts from the *Pranavakalpa*, stated to belong to the *Skandapurāṇa* (A.S.B., V 3867-70, L. VII, 2290). The work relates to the cult of *pranava* or the syllable *om*.

Colophons of the different sections:—

3A, ইতি ঐপ্রণবকল্পে প্রণবকল্পব্রহ্মঃ সমাপ্তঃ; 4A, •প্রণবকল্প-
সমাপ্তম্; 4B, •প্রণবপদ্মং সমাপ্তম্; 6A, •প্রণবব্রহ্মং সমাপ্তম্; 7A,
•প্রণবব্রহ্মং সমাপ্তম্; 8A, •প্রণবাপুষ্টিঃ সমাপ্তা; 9A, •ঐকারাচ্ছ-
মাণিকামণ্যং সমাপ্তম্; 10B, •প্রণবমাণিকামণ্যং সমাপ্তম্; 12B, •দেবীন্দ্র-
সংবাদে প্রণবগীতা সমাপ্তা; 14A, •প্রণবাহোত্তরশ্রুতনাম সंपूर्णম্; 14B,
•প্রণববোধশ্রুতনাম সমাপ্তম্; 15A, ইতি মানসিকস্বাৰ্ণং প্ৰতিপাদ্যম্ ।

It will be noticed that the *Pranava-hṛdaya* occurs twice.

6520.

4633. **অজপাজপক্ৰমঃ ।** *Ajapājapakrama.*

Substance, country-made paper. 13×3 inches. Folia, 2. Lines, 5. Extent in ślokas, 30. Character, Bengali. Appearance, discoloured. Complete.

The MS seems to contain an extract from a digest which quotes from the *Kulamūlāvatāra*. This extract

deals with the muttering of the *ajapāmantra*. The two MSS described below also treat of the same topic though in different words.

Beginning :—

अजपाजपाजपक्रमः । कुलमूले । सन्धावन्दनं कृत्वा जपाराधनं
कुर्व्यात् । यथा हंसः सोहमिति पक्षकैः प्राञ्जयामभयं कृत्वा
अजपागायत्रीमन्त्रस्य शिरसि हंसपृथगे वसः ।

Colophon :—

इति श्रीब्रह्मराचार्यकृतकुलमूलावतारे अजपाजपक्रमः ।

6521.

7118. [अजपापद्धतिः । *Ajapāpaddhati.*]

Substance, country-made paper. 11×5 inches. Folia, 2. Lines, 13. Extent in ślokas, 70. Character, Nāgara. Appearance, good. Complete.

6522.

7086. [*Ajapāpaddhati.*]

Substance, country-made paper. 8×4 inches. Folium, one. Lines, 21 in all. Character, Nāgara. Appearance, discoloured. Incomplete.

6523.

3271. [महावाक्यविधिः । *Mahāvākyaividhi.*]

Substance, country-made paper. 9×5 inches. Folia, 2. Lines, 11. Extent in ślokas, 30. Character, Nāgara. Appearance, old and discoloured. Complete.

It describes the Tantric procedure of the muttering of Vedic texts concerning the relation between the supreme and the individual soul.

Beginning:—

अथ ह्यमह्यजाकारं ध्यातं येन चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ।

अथ महावाक्यमन्त्रस्य हंसश्रुतिः श्रितति । अथ ह्यगायत्री-
मन्त्रः मुखे । परमात्मा देवता हृदये । हं नीजं गुह्ये । सः
शक्तिः पादयोः । सोहं कौलकं सर्वाङ्गे । मम अविद्यानिवृत्तये
स्वरूपप्राप्तिमोक्षार्थे जपे विनियोगः ।

6524.

2170. गन्धर्व्वराजमन्त्रविधिः । *Gandharvarājamantravidhi.*

Substance, country-made paper. 9½×4 inches. Folium, 1. Lines, 17 in all. Extent in ślokas, 17. Character, Nāgara. Appearance, good. Complete.

It describes the procedure of worshipping Viśvāvasu, the Gandharva, and muttering his mantra for the attainment of beautiful daughters.

Beginning:—

अथ गन्धर्व्वराजमन्त्रविधिः । आचम्य प्राणानायम्य देशकालौ
संकौत्वं मम ईक्षितकन्याप्राप्त्यर्थं ईक्षितकन्याप्रदश्रीविश्रावसुगन्धर्व्व-
राजदेवताप्रौढ्यर्थं श्रीविश्रावसुगन्धर्व्वराजमन्त्रजपमहं करिष्ये ।

End:—

गुह्यातिगुह्यगोप्ता त्वं गृहाणास्तत्कृतं जपम् ।

सिद्धिर्भवतु मे देव त्वत्प्रसादान्महाप्रभो ।

C. WORKS DEALING WITH PARTICULAR RITMS, MUDRĀS,
YANTRAS, ETC.

I. DĪKṢĀ.

Jagannātha.

6525.

10053. क्रमदीक्षा । *Kramadīkṣā*.

Substance, country-made paper. 11×6 inches. Folia, 1-40, + 6 without any number. Lines, 12. Extent in ślokas, 700. Character, Nāgara. Appearance, good. Complete.

It deals with the details of initiation with special reference to Kramadīkṣā. It quotes from and refers to many Tantra works, such as, Bṛhattantrarāja (Fol. 1), Śāradā (3A), Śomaśambhu (4A), Tantrasāra (4B, 6B, 12A), Viṣṇuyāmala (11A), Prapañcasāra (19A), Mahānirvāṇatantra (18A, 20B, 21A, 21B, 23A), Dīpikā (22A, 22B, 23B)-etc. The work seems to come to an end in Fol. 37B, the remaining portion containing mantras of various deities. There is, however, no colophon in the MS.

Beginning :—

गत्वा श्रीकालिकावन्दं परमावन्दिभरम् ।

तस्य शिष्यो जगन्नाथः क्रमदीक्षां वितन्वते ।

तत्रादौ क्रमनिरूपणम् ।

दृष्टान्तराजे ।

आदौ च कालिकामन्त्रं तदन्ते तारिणीमनुं ।

ग्रन्थोऽथात् सुन्दरोमन्त्रं क्रमदीक्षां प्रकीर्त्तिता ।

पुनस्तत्रैव ।

आदौ च तारिणीमन्त्रं तदन्ते कालिकामनुं ।

ग्रन्थोऽथात् सुन्दरोमन्त्रं क्रमदीक्षां प्रकीर्त्तिता ।

Śukadeva.

6526.

5750. क्रमपूर्वदोक्षापद्धतिः । *Kramapūrṇadikṣāpaddhati.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 38. Lines, 8. Extent in ślokas, 570. Character, Nāgara. Date, Samvat, 1904. Appearance, discoloured. Complete.

It deals with Kramadikṣā as well as Pūrṇābhiṣeka. Though called a *paddhati* it contains both *pramāṇa* and *prayoga*.

Beginning :—

प्रबन्धाद्युक्तां देवीं विन्धवासकृतादराम् ।
 विक्रमादित्यभूपानरिपुक्कालघनुर्जराम् ।
 भक्त्यामुपतारावाः पादपङ्कजवादिना ।
 संक्षेपात् पूर्वदोक्षाया निवृत्ते ग्रन्थक्रमः ।
 अथ संक्षेपतस्कारावाः पूर्वाभिषेकविधिः ।
 महाविद्योपासकानां पूर्वाभिषेकस्यावश्यकत्वमुक्तं मेरुवामणे ।

End :—

परिचातावन्दनास्तः क्रमपूर्वाभिषेचने ।
 मणिवज्रा पञ्चतिष्ठस्य गुह्या गुह्यकर्मणे ॥ १ ॥
 अथवा कर्म कुर्वन्तु दोषान्मन्त्र[प्र]वेदिनः ।
 स(य)क्षयं श्रोत्रयन्त्रान् यथा वर्मभेदिनः ॥ २ ॥
 आसतः एतद्वत् एवौ विक्रमादित्यभूपतेः ।
 त्रिविक्रमवष्टुःकस्य एववाच्यसमुद्भूते[ः] ॥ ३ ॥
 प्रचक्ष्यन्त्युक्त्यादिभिर्द्वारादिनिरासिनी ।
 वर्म[ः] वर्मपरिचातं विदध्याद् विन्धवासिनी ॥ ४ ॥

Colophon :—

इति श्रीविद्युपाध्यायपण्डितमुक्तदेवप्रकाशिता क्रमपूर्वदोक्षा-
 पद्धतिः समाप्ता ।

Post-colophon Statement :—

मासानां मासोत्तमे मासे पाषाणमासे शुक्लपक्षे नवम्यां रविवास्तरे
सं १६०४ ।

Anonymous

6527.

1652. [दीक्षाविधिः । *Dikṣāvidhi.*]

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia 1-28 (of which fol. 1-16 are written in one hand, fol. 17-28 in another). Lines, 10 (up to fol. 16) and 12-13 (in fol. 17-28). Extent in ślokas, 600. Character, Nāgara. Appearance, good. Complete.

It deals with various types of initiation such as, Kriyādikṣā (20B), Varṇa° (21A), Kalāvati°, Sparśa°, Dṛg°, Vedha° (21B), Śākta°, Śāmbhavi° (23A), Yāmala°, Pañca-pañcikā°, Carāṇa° (23B), Medhā°, Kauśiki, Pūrṇābhiṣeka (24B).

6528.

6082. दीक्षाप्रयोगः । *Dikṣāprayoga.*

Substance, country-made paper. $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1-4. Lines, 10. Extent in ślokas, 45. Character, Nāgara. Appearance, fair. Complete.

It gives a short description of the procedure of initiation of a śākta worshipper.

6529.

6093. अभिषेकपद्धतिः । *Abhiṣekapaddhati.*

Substance, country-made yellow paper. $15 \times 2\frac{1}{2}$ inches. Folia, 2-6. Lines, 8. Extent in ślokas, 170. Character, Bengali. Appearance, old. Incomplete.

The present MS has been described in L. IV. 1536. It describes the procedure of Mālāsamskāra (2B), Kavaca-samskāra (2B), Śaktābhiṣeka (2B-5A) and Pūrṇābhiṣeka (5A-6B).

II. PURAŚCARAṆA.

Gopīnātha Pāṭhaka.

6530.

10193. पुरश्चरणविधिः । *Puraścaraṇavidhi.*

Substance, country-made paper. $9\frac{1}{2} \times 5$ inches. Folia, 18. Lines, 9. Extent in ślokaś, 400. Character, Nāgara. Date, Śarpvat 1882. Appearance, old and discoloured. Complete.

The work deals with *Puraścaraṇa* as well as with incidental matters like *dikṣā*, requirements of a guru and a śiṣya, purification of mantras, etc.

Beginning :—

शिवादींश्च गुरुन् नत्वा पुरश्चरणमुच्यते ।
विनानेन [न] सिद्धः स्यान्मन्त्रो वर्षशतैरपि ॥
इत्थं वयं तया संप्रति ततः संक्षेपतस्तद्विधिं वक्ष्ये ।

End :—

श्रीनाथगोपालमहं प्रणौमि
ज्ञानन्दरूपं परमात्मनश्चाम् ।
यस्य प्रसादेन तमाश्रिता ये
ज्ञानन्दपूर्णाः प्रभवन्ति नित्यम् ॥
नानाग्रन्थान् समालोक्य श्रीमान् गोपीनाथज्ञातो ।
पुरश्चर्याविधिं सम्यक् साधकार्यमचोकरत् ॥

Colophons of the different sections :—

4B, इति शैवमाधवपाठकाभिहोत्रसुतशैवगोपीनाथपाठकाभिहोत्रविरचिते
पुरश्चरणविधौ संक्षेपदीक्षाविधिः ; 12B, • शिष्यपरीक्षादिः सर्वविधिः ; 18B,
इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमद्गोपालाश्रमपूज्यपादज्ञपाकटाक्षासादित-
परमानन्दैकरसशैवमाधवपाठकाभिहोत्रसुतशैवगोपीनाथपाठकाभिहोत्रविरचितः
पुरश्चरणविधिः समाप्तः ।

Post-colophon Statement :—

मुभमस्तु । श्रीशङ्कराभ्यां नमः । जेठमासे मुक्तापक्षे तिथौ
पूर्वमायां भौमवासरे श्री संवत् १८८२ ।

Devendrāsrama.

6531.

9062. पुरश्चरखचन्द्रिका । *Puraścaraṇacandrikā.*

Substance, country-made paper. 10×3½ inches. Folia, 70. Lines, 8-10. Extent in ślokas, 1,000. Character, Nāgara. Appearance, old and discoloured. Complete.

The work deals with *Puraścaraṇa* and matters connected with it. A MS of the work has been described in L. VII. 2399.

Beginning :—

प्रथमं जानकीनाथं देवेन्द्राश्रमधीमता ।
क्रियते मन्त्रचन्द्रिका पुरश्चरखचन्द्रिका ॥
अथैवशास्त्रानुधिपारवृत्त्या विशेषतो मान्त्रिकचक्रवर्ती ।
उपासनायां हितहेतुभूतां पुरश्चर्यां यो विशदोक्तरोति ॥
सन्त्येव मन्त्रशास्त्रे बहवो निबन्धास्तथापि सुविशेषैः ।
सर्वोपासनसिद्धेहेतुतया चन्द्रिका भवति ॥

End :—

तन्मात्रं जेमिनि-कलाद-पतञ्जलीनां
श्रीव्यासगोतमसदाशिवपाणिनौनाम् ।
सांख्यस्य चामरगुरोः कवितां स्मृतिं यो
वेदं च वेदं ज्ञापया रघुनन्दनस्य ॥

तेनेयं ग्रथिता माला वाक्पुष्पैरर्घतनुना ।
 कथं विभूषणं भूयाद् रघुनाथार्पिता सती ॥
 इति सकलमन्त्राणां पुरश्चरणचन्द्रिकाम् ।
 सर्वांगमालुसारं श्रीदेवेन्द्राश्रमोऽकरोत् ॥

Colophons :—

43B, इति श्रीपरमहंसपरिव्राजकाचार्य-श्रीविबुधेन्द्राश्रमपूज्यपादशिष्य-
 देवेन्द्राश्रमकृतायां पूजाजपविधानं समाप्तम्; 70B, •[होमतर्पणाभिषेकब्राह्मण-
 भोजनविधिः समाप्तः]; पुरश्चरणचन्द्रिका समाप्ता ।

6532.

4112A. *Puraścaraṇacandrīkā.*

Substance, palm-leaf. 14½ × 1 inches. Folia, 1-42. Lines, 5, 6 on a page. Extent in ślokas, 1,000. Character, Uḍiyā. Appearance, fair but worm-eaten. Complete.

Cāndraśekhara.

6533.

4112B. पुरश्चरणद्वीपिका । *Puraścaraṇadīpikā.*

Substance, palm-leaf. 14½ × 1 inches. Folia, 65. Lines, 5, 6. Extent in ślokas, 2,400. Character, Uḍiyā. Appearance, fair but worm-eaten. Complete in five chapters.

MSS of the work have been described in HPR. II. 127 and Mad. Tr. (R. No. 5165). The former MS gives 1512 Ś.E. as the date of composition of the work.

Post-colophon Statement :—

समाप्तोऽयं ग्रन्थः त्रिविक्रमशतपथिनः शास्त्रमिदम् ।

Harakumāra.

6534.

1732. पुरश्चरणबोधिनी । *Puraścaraṇabodhinī*.

Substance, country-made paper. $18\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1 to 89+2 (containing a table of contents). Lines, 6. Extent in ślokas, 4,400. Character, Bengali. Appearance, fair. Complete in eight chapters.

This is a comprehensive work dealing with the details of *puraścaraṇa*. The author, a well-known member of the Tagore family of Calcutta, father of late Maharaja Sir Yatindramohan Tagore and grandfather of Sir Maharaja Pradyot Kumar Tagore, composed the work in 1735 Śaka or 1813 A.D. An edition of the work in Bengali characters was published in Calcutta (1903).

Anonymous.

6535.

6081. पुरश्चरणविधिः । *Puraścaraṇavidhi*.

Substance, country-made paper. $7 \times 4\frac{1}{2}$ inches. Folia, 4. Lines, 9. Extent in ślokas, 40. Character, Nāgara. Appearance, good. Complete.

This gives a brief description of the procedure of the rite.

III. HOMA.

Caturbhujācārya.

6536.

6381B. नित्यनैमित्तिकतान्त्रिकहोमः । *Nityanaimittika-tāntrikahoma.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 2-7. Lines, 14. Character, Nāgara. Appearance, fair. Incomplete.

It describes the procedure of Tantrika *homa*. Fol. 7B contains the whole of the *prāmāṇa* section and a very small portion of the *prayoga* section of the *Yantra-saṃskāra* described below (6590).

Colophon :—

इति श्रीब्रह्मविद्यान्यायवतीर्ण श्रीशङ्कराचार्याभिषिक्त हरिहरा-
चार्याभिषिक्तनागरान्वयावतीर्ण श्रीचतुर्भुजाचार्यविरचितो नित्य-
नैमित्तिकतान्त्रिकहोमः समाप्तः ।

Anonymous.

6537.

10684. होमविधिः । *Homavidhi.*

Substance, country-made paper. 16½ × 4 inches. Folia, 2. Lines, 8. Extent in ślokas, 60. Character, Bengali. Appearance, old and discoloured. Complete.

This describes the procedure of Homa meant, as is stated at the end, specially for the Vaiṣṇavas.

Beginning :—

अथ अग्निस्थापनम् । * हतनित्यक्रियः पञ्चगव्येन भूमिमुज्जिं विधाय
यथाविधि आसनमुज्जिं कुर्यात् । सामान्यार्घ्यं कुर्यात् । मूलमन्त्रेण
प्राणायामादिकं कुर्यात् । गुहं खाद्यां च पूजयेत् ।

End :—

वैष्णवाणामयं होमो गोपालेषु विशेषतः ।
तद् भस्म धारवेदित्वं संयतात्मा समृद्धये ॥

Colophon :—

इति होमविधिः समाप्तः ।

6538.

7824. कुण्डकल्पद्रुमटीका । *Kuṇḍakalpadrumatīkā.*

Substance, country-made paper. 10½×5 inches. Folia, 11. Lines,
11. Character, Nāgura. Appearance, discoloured. Incomplete.

This agrees with what is described as a commentary
on the *Kuṇḍakalpadruma* of Mādhava Śukla (ASB. II.
1106). It runs up to verse 56 of the work and quotes
frequently from Tantra works.

IV. MAGIC RITES.

Śrīkṛṣṇa Vidyāvāgīśa.

6539.

3881. षट्कर्मदीपिका । *Ṣaṭkarmadīpikā*.

Substance, country-made paper. 13×3½ inches. Folia, 36. Lines, 8-10. Extent in ślokaś, 1,400. Character, Bengali. Appearance, fair. Complete in nine chapters.

The work deals with the six black rites of the Tantras. It was published in Bengali characters by R. Chatterji (second edition, Calcutta, 1338 B.S.).

Post-colophon Statement:—

श्रीभवानौप्रसादप्रभैः पुस्तकं साक्षरम् ।

Srīnātha.

6540.

244. कामरत्नम् । *Kāmaratna*.

Substance, country-made paper. 17×3½ inches. Folia, 18. Lines, 5. Character, Bengali. Appearance, old. Incomplete.

MSS of the work have been described in L. II. 991 and IO. IV. 2634. The present MS contains the first three chapters of the work which is complete in 15 or 16 chapters. The work deals with the six black rites of the Tantras as well as other magic rites.

An edition of the work has been published by the Lakshmivenkatesvar Press (Kalyan, 1842 Ś.E.). The edition attributes it to Nityanātha.

6541.

2529. *Kāmaratna*.

Substance, machine-made paper. 13×4 inches. Folia, 79. Lines, 6. Extent in ślokas, 1,200. Character, Bengali. Date, Śaka 1805. Appearance, fair. Complete in 15 chapters.

Post-colophon Statement:—

প্রকাষ্য: ১৮০৫। সমাপ্তোক্ত্যং গ্রন্থঃ ॥

6542.

8106. *Kāmaratna*.

Substance, country-made paper. $13\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 82 with the first three leaves missing. Lines, 8. Extent in ślokas, 1,900. Character, Bengali. Incomplete at the beginning.

The present MS, which contains an inflated text, runs up to the end of the 15th chapter.

Post-colophon Statement:—

শ্রীরামগোবিন্দদেবশ্রীশ্রী: স্বাক্ষরং প্রকৃতকৃত। মুমুমুক্ষু
প্রকাষ্য: ১৯৩৫। অক্ষিপদে দিক্কাদিমন্ত্রণাধিকারী নান্না
শ্রীযুত পরমসেবকপতিরভূত। ১৯৩৫। ১৯৩৫।

6543.

10153. *Kāmaratna*.

Substance, country-made paper. $11 \times 4\frac{1}{2}$ inches. Folia, 1-15+9-122 of which Nos. 12 and 57 are missing. Lines, 9. Character, Nāgara. Date, Śarvat 1925. Appearance, some portions old and some portions new. Incomplete for a few folia.

The MS was complete in 16 chapters.

Fol. 1-15 and 59-122 are later restorations. The date of copying belongs to one of these restored portions.

6544.

10152B. *Kāmaratna*.

Substance, country-made paper. $9\frac{1}{2} \times 5$ inches. Folia, 16B-55. Lines, 11. Character, Nāgara. Date, Samvat 1872. Appearance, old and discoloured. Incomplete.

The present MS contains chapters 12-16 inclusive.

Post-colophon Statement:—

श्रीसंवत् १८७२ मासोत्तममासे भाद्रपदमासे शुक्लपक्षे अष्टम्यां
सौमवारे काशीमध्ये प्रज्ञादघाट उपर लिखितं ठाकुरराम-
रामानुज दास ।

6545.

10948. *Kāmaratna*.

Substance, country-made paper. 12×5 inches. Folia, 78. Lines, 10. Extent in ślokas, 1,200. Character, Nāgara. Appearance, fair. Complete in 15 chapters.

Nityanāthasiddha.

6546.

3081. रसरत्नाकरः । *Rasaratnākara*.

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 21. Lines 9. Extent in ślokas, 500. Character, Nāgara. Date, Samvat 1872. Appearance, fair. Complete in five chapters.

This, as also the following two MSS, contains what is called the *Siddhakhaṇḍa* (or portions thereof) of the *Rasaratnākara* attributed to Nityanatha or Nemanatha (Ulwar

2308), son of Pārvatī and Śaṅkhagupta (Ulwar 1665). The work is stated, in the beginnings of the *Rasakhaṇḍa* (Venkateswar Steam Press, Bombay) and *Rasendrakhanda* (Bik. 1430), to be complete in five khaṇḍas. But there is no reference to the *Siddhakhanda* in the list of khaṇḍas enumerated in the above two places. It is however mentioned instead of *Mantrakhanda* in *Cat. Cat.*, II, p. 116. The present MS, as well as the two following, agrees with the MS described in HPR. I. 308. The work deals with the black rites.

Beginning:—

ॐ यः शान्तः परमोऽद्वयः परशिवः कंकालकालान्तको

ध्यानातीतमनादिनित्यनिचयः संकल्पसंकोचकः ।

आभासान्तरभासकः समरसः सर्वात्मना बोधकः

सोऽयं सर्वमयो ददातु जगतां विद्यादिसिद्धयुक्तम् ॥

अथ सर्वजगद्विग्रहम् ।

एकचित्तः स्थितो मन्त्रो मन्त्रं जप्तायुतद्वयम् ।

ततः क्षोभयते लोकान् दर्शनादेव साधकः ॥

Colophons of the different chapters :—

6A, इति श्रीपार्वतीपुल्लनित्यनाथसिद्धविरचिते रसरत्नाकरे सिद्धखण्डे रत्नसारोद्गारे सर्ववशादिपतिवशं नाम प्रथमोपदेशः ; 10B, •सिद्धखण्डे मन्त्रसारे आकर्षणादिस्तम्भनं नाम द्वितीयोपदेशः ; 16A, •मोहनादिष्टहस्तेष्वनिवारणं नाम तृतीयोपदेशः ; 19A, •कौतूहलं नाम चतुर्थोपदेशः ; 21A, •यक्षिणीसाधनं नाम पञ्चमोपदेशः ।

Post-colophon Statement :—

कराश्ववस्त्रिन्मितेऽब्दे मेघमास्यसिते पक्षेऽष्टमीतिथाविन्दुवासरे लिखितमिदं गुलजारेखेत्फलम् ।

6547.

9930. *Rasaratnākara.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 11. Lines, 8. Extent in ślokas, 225. Character, Nāgara. Appearance, fair. Incomplete.

The present MS contains two chapters and a portion of the third.

6548.

10336. *Rasaratnākara.*

Substance, machine-made modern paper. 9×4 inches. Folia, 18. Lines, 9. Character, Nāgara. Appearance, discoloured. Incomplete.

This MS contains three chapters and a portion of the fourth, running as far as the middle of Fol. 18A of the MS described under No. 6546. The introductory verse in this MS is different from the one found in the other MSS described above.

Beginning :—

ज्ञातिना नित्यनाथेन विहितं तन्मसारायं ।

सिद्धयेष्टं विनिर्दिष्टं सिद्धिदं सर्वज्ञामदम् ।

6549.

10339. *Rasaratnākara.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 34. Lines, 12, 13. Extent in ślokas, 600. Character, Nāgara. Appearance, old. Complete in 14 chapters.

This and the following MS contain what is called the *Mantrakhaṇḍa* of the work. It agrees with the MSS described above only in respect of the introductory verse

and some portions here and there. The topics however are generally identical or of the same nature.

Colophons of the different chapters :—

6B, इति श्रीपार्वतौपुत्रनित्यनाथसिद्धविरचिते रसरत्नाकरे मन्त्रखण्डे मन्त्र-
साधनं नाम प्रथमोपदेशः ; 11A, •सर्वलोकवशीकरणं नाम द्वितीयोपदेशः ;
12B, •राजवश्यव्याघ्रनिवारणं नाम तृतीयोपदेशः ; 16B, इति स्त्रीवश्यादि-
दावगान्तं नाम चतुर्थोपदेशः ; 18A, इति पतिवश्यं नाम पञ्चमोपदेशः ; 19B,
इति श्री० व्याकर्षणं नाम अष्टमोपदेशः ; 25A, इति श्रीसेनास्तम्भनं नाम
अष्टमोपदेशः ; 27A, इति श्री० शत्रोन्नाशनं नाम नवमोपदेशः ; 27B, इति
श्री० मारणं नाम दशमोपदेशः ; 28B, इति श्री० व्याधिकरणं नाम
एकादशोपदेशः ; 31A, इति श्री० ग्रहशोभनिवारणं नाम द्वादशोपदेशः ; 32A,
इति श्री० कौतुकहृन्मजालं नाम त्रयोदशोपदेशः ; 34B, इति श्री० यक्षिणी-
साधनं नाम चतुर्दशोपदेशः ।

6550.

8413. *Rasaratnākara.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 12. Lines, 9.
Character, Nāgara. Appearance, fair. Incomplete.

This MS contains only the thirteenth chapter which agrees with the same chapter of the MS described above.

Rājārāma.

6551.

3463. वशकार्यमञ्जरौ । *Vaśakāryamañjarī.*

Substance, machine-made paper. $12\frac{1}{2} \times 4$ inches. Folia, 1-46 with
Fol. 26 missing. Lines, 8-11. Extent in ślokaś, 1,400. Character, Nāgara.
Appearance, soiled. Incomplete.

The work deals with the six black rites of the Tantras. The present MS contains the description of the procedure of five of these six rites with the help of the *mantras* of various deities.

Beginning :—

प्रणम्य सच्चिदानन्दं गुह्यं तद्विष्णुपिण्डम् ।
 भद्रकालीं ततो गत्वा श्रीराजारामप्रार्थना ॥
 क्रियते विदुषां प्रीत्यै वप्रकार्यस्य मङ्गरो ॥
 क्रोधाञ्जलन्तीं ज्वलनं वमन्तीं हृष्टिं दहन्तीं दितिजं ग्रसन्तीम् ।
 भोमं नदन्तीं प्रणमामि नित्यां रोक्यमाणां क्षुधयोयकाजीम् ॥
 नैमित्तिकानि काम्यानि निपतन्ति यथा तथा ।
 तथा तथैव कार्याणि न कालस्य विधौयते ॥
 शान्तिवप्रक्षन्मनानि विद्वेषयोच्चाटने तथा ।
 मारणान्तानि शंसन्ति बट्कर्मैवाणि मनोविद्याः ॥

Colophons of the chapters :—

5A, इति श्रीराजारामतर्कवागीशभट्टाचार्यविरचितायां बट्कर्ममङ्गरी
 सामान्यविधिः प्रथमः पटलः । 27A, •वप्रकर्ममङ्गरी शान्तिविधिर्द्वितीयः
 पटलः ।

There are no further chapter-colophons of this type though there are sections on some more black rites such as वप्रोक्तरण (27A–35B), क्लम्भन (35B–42B), विद्वेषण (42B–44B) and उच्चाटन (44B–46).

Rāma Vājapeyī.

6552.

8293. निधिदर्शनम् । *Nidhidarśana.*

Substance, country-made paper. 9×4 inches. Folia, 9. Lines, 9. Extent in ślokas, 125. Character, Nāgara. Date, Śaṃvat 1961. (Copied from a MS dated Śaṃvat 1695, Śaka 1560.) Appearance, fair. Complete.

This describes magical rites for the acquisition of hidden treasures and other desired objects.

Beginning :—

गुर्विन्डो या मृता नारो तत्केशं रूपवित्तकं ।
 ज्ञत्वा धारयते पञ्चाङ्गमनोद्भूतवैतनुं ॥ १ ॥
 नरमुखधरो नमः शिखिपुष्पैः सुभूषितः ।
 इत्येवं रूपधृग् वीरो पूजां कुर्यात् निधिस्यनं ॥ २ ॥
 वन्निकौशांतको वन्द्यो श्वेतार्का गिरिकर्षिका ।
 वचा पाठा च निर्गुणो करदध्या च मूलकं ॥ ३ ॥
 निम्बकेरखबोजानि गोमूत्रैः पेययेत् समं ।
 अनेन पादक्षेपेन विज्ञा यान्ति दिशो दिशः ॥ ४ ॥
 एवं नानाप्रयोगेण अतिपातालगतं धनं ।
 गृह्णाति नात्र सन्देहः स्वयं प्रोक्तं पिनाकिनः ॥ ५ ॥
 कुशाखैरखधुसूरबीजं पनवकस्य च ।
 जातिदाडिम्बमूलानि गोमूत्रैः पेययेत् समं ॥ ६ ॥
 अनेन पादक्षेपेन सर्पयक्षपिश्याचकाः ।
 पलायन्ते न सन्देहो निधानं ग्राहयेद्विवं ॥ ७ ॥
 अथ दृष्टं निधिं मन्तो कौलकैः कौलवैत्तु तं ।
 अक्षपालाश्लोत्राभ्रकदम्बवटनिम्बैः ॥ ८ ॥
 शम्भुदुम्बरकान्त्यकौलपत्रसमायुतैः ।
 ॐ पुनस्तु मां देवजनाः पुनस्तु मनसा धिया ।
 पुनस्तु विन्वा भूतानि जातवेदः पुनोहि मां ।
 इति कौलकमन्त्रः ।

ॐ सर्वभूताधिपतये नमः । अनेन मन्त्रेण मद्यमांसाभ्यां बलिं दद्यात् । भूतबलिः । ॐ ह्रीं भू षट् अनेन मन्त्रेण निधानस्थासन-
 पुण्यादीन् दद्यात् ।

End :—

चत्वारो मूलिकाः[] चैव पिप्प्रा पादे प्रलेपयेत् ।
 सर्पयक्षगणाः क्रूरा वै चान्ये विघ्नकारकाः ।
 पलायन्ते निधिं त्वक्ता यथा युद्धेषु कातराः ॥

Colophon :—

इति श्रीवैभिश्वरमानववाजपेयी-श्रीरामविरचितं निधिदर्शनं
 समाप्तम् ।

Post-colophon Statement :—

संवत् १९६५ शके १५६० कार्तिकसुदि ५ बुधे लिखितं शुभं ।
 ज्ञानं संवत् १८६१ मार्गशीर्ष शुक्ल ८ भृगौ दिने लिखितं रघुनाथ-
 राममानवीरेण काश्यां जिलोचनेश्वरसन्निधौ । श्रीमत्पितृश्व-
 गुहवरवाजमुकुन्दचरणेभ्यो नमः ।

Paramāśivendra Sarasvatī.

6553.

10169. भूतिरुद्राक्षमाहात्म्यम् । *Bhūtirudrākṣamāhātmya.*

Substance, country-made paper. 11×4½ inches. Folia, 49. Lines, 9.
 Extent in ślokaś, 1,000. Character, Nāgara. Appearance, fair. Incomplete.

The present MS contains the section on भूतिमाहात्म्य
 and a few lines of रुद्राक्षमाहात्म्य ।

The section deals with the importance and uses of
vibhūti (sanctified ashes) which is stated to be a favourite
 object of Śiva.

Beginning :—

यत्वा गजेश्वरं स्नन्दं तान् सद्गुरुमेव च ।
 भूतिरुद्राक्षमाहात्म्यनिष्पन्नादि प्रकाशते ॥
 प्रथमं संग्रहेऽथैव द्वयोरथ उदीर्यते ।

तत्र भस्मधारणस्य ।

प्रथमं वर्णधर्मैतत् तदन्वाश्रमधर्मता ।
 नित्यत्वं च सदा धार्यं तथैवाणञ्जनीयता ॥
 अन्वाव्यत्वं त्वाव्यदोषो भोगमोक्षफलार्थता ।
 मोक्षार्थता धौहेतुत्वं वरिष्ठं पापनाशकम् ॥
 तापत्रयनिवृत्तिश्च त्रिसप्तककुलोद्भूतिः ।
 सर्वकर्मार्णवा शम्भुविष्णुदेवकृतिकारणम् ॥
 अष्टैश्वर्यप्रदं विष्णुविधौशर्षादिधार्यता ।
 भस्मोत्पादनमानानि श्ववस्था भस्मनक्षया ॥
 बृहज्जावालपाप्मोक्त-विरजाहोमसुकमः ।
 वायवीयोक्तविरजातत्त्वहोमकमक्षया ॥
 कौर्मोक्तरीत्या पाशुपतं संयज्ञेण प्रदर्शितम् ।
 विभूतिधारणविधिक्षत्प्रमाणमनन्तरम् ॥
 तथा ब्रह्माक्षमाहात्म्यं नित्यत्वेनैव वर्णितम् ।
 स्नान्दे पुराणेऽन्यत्रापि वायवीये तथैव च ॥
 पाराशरे च वाशिष्ठे जैत्रे गारुड एव च ।
 तथा बृहन्नारदीये स्नान्दे काम्यत्वमोरितम् ॥
 ब्रह्मवैवर्तेपि तथागस्त्यनाश्रितवाग्वरे ।
 ब्रह्माव्याख्ये पुराणे च महाफलमुदीरितम् ॥
 पाप्मे स्नान्दे च वाशिष्ठे जैत्रे ब्रह्माव्यसंशके ।
 ब्रह्माक्षधारणं सर्वपापनाशकमोरितम् ॥
 पाराशरे च वाशिष्ठे जैत्रे ब्रह्माक्षधारणम् ।
 शिवविष्णुसुरज्येष्ठऋष्यादिदृतमोरितम् ॥

End of the bhūtimāhātmya section :—

विप्राणां सज्जितेन धार्यमुचितं भस्म त्रिकालेऽपि
 स्त्रीभिश्चोर्जलवर्जितं प्रतिवगस्थानाङ्गनानामिदम् ।
 दौक्षाहोमवृक्षा च वारिसहितं मध्याह्नतः प्राक् सप्तं
 सर्वेषां सममेतदाङ्गरपरे सन्तोषवधे विधिम् ॥

Colophon :—

इति श्रीमत्परमहंसपरिव्राजकाचार्याभिनवगोरायणेन्द्रसरस्वती-
पूज्यपादशिष्यश्रीमत्परमशिष्येन्द्रसरस्वतीविरचितं भूतिमाहात्म्यं
सम्पूर्णम् ।

Post-colophon Statement :—

पुस्तक त्रिविक्रमेन्द्रश्रीम् ।

Anonymous.

6554.

2773. [षट्कर्मविधिः । *Ṣaṭkarmavidhi.*]

Substance, country-made paper. 15×5 inches. Folia, 7. Lines, 12.
Extent in ślokas, 250. Character, Bengali. Date, Śaka 1723. Appearance,
old. Complete.

The work deals with the black rites and incantations.
A considerable portion of the work is in Bengali.

Beginning :—

यस्येश्वरस्य विमलं चरणारविन्दं

* * *

* * *

तं शङ्करं सकलदुःखहरं नमामि ।

वक्ष्ये च कामरत्नतः ।

वश्यादिकर्म्मणि मन्त्रं सावनान्तं समुद्धरम् ।

Post-colophon Statement :—

श्रीपत्तिरचाद अघिकारी सा भिद्गाराव ।

श्रीमद्वज्रय शर्मा स्वकीय पुस्तकमिति ।

शकाब्दाः १७२३ तेरिख २४ भाद्र ।

6555.

11362. हरमेखला । *Haramekhalā*.

Substance, country-made paper. $15 \times 4\frac{1}{2}$ inches. Folia, 177 of which 4, 8, 28, 31, 32, 56, 81-83, 87, 133-35, 167, 169 are missing. Lines, 9. Extent in ślokaś, 4,700. Character, Newari. Appearance, old. Date, 782 N.S. Incomplete.

The present MS contains chapters I-VII. It is accompanied by a commentary in Nepali. It may be the same as *Harimekhalā* (Nep. I, p. 36). The work deals with magic rites. The *Uddiśatantra* is called *Haramekhalā* in one MS (L. II. 989). A *Haramekhalaka-grantha* is mentioned as one of the source books on which the *Kakṣa-putatantra* is based.

Beginning :—

नि[र]वधिजगद्भावाभावोदयव्ययविश्रमकुमति +

पमंक्रमक्रीताशौखोऽप्यखलसमव्यतिः ।

सततमप्यग्भोग्यं भावावरोधरसात्मकं

कमपि दिशतादानन्दं वा नवेन्दुविभूषणः ।

अज्ञार्थतो विदधतो हरमेखलाया

बुद्धः सभावचरति हरमेखलायाः ।

सन्तो यथा हरचिरादभियोगताप्ताः ।

स्युः संश्रयादिविरहादभियोगताप्ताः ॥

विद्यानिधेर्जगति सर्वगुरोर्हिजेन्द्र-

चूडामखेः सयद्यज्ञतोऽपि गन्धः ।

तर्ह्यसु सुन्दरधिया स्यतय चिकीर्षाः

श्रव्यानिविष्टमय कोच मनोऽभिमायः ॥

Last Colophon :—

हरमेखलायां सप्तमः परिच्छेदः समाप्तः । इति हरमेखलायां
योगमालायां नेपालभाषाटीका परिसमाप्ता ॥

Post-colophon Statement :—

सन्तत् ७८२ व्यक्तमास्य सप्तपञ्च चतुर्दश्यावां तिथौ रोहिणी-
नक्षत्रे मूलयोगे दृष्टस्यातिवातरे तद्दिने लिखितं सम्पूर्णं शुभ ।

6556.

9935. वशीकरणप्रयोगः । *Vaśikaraṇaprayoga*.

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folium, 1 Lines, 17 in all. Character, Nāgara. Appearance, fair. Complete.

It describes different rites for bringing people under subjugation.

6557.

8484. सुग्रीव[व]शंकरणी विद्या । *Sugriva(va)śaṃkaraṇī vidyā*.

Substance, country-made paper. $10 \times 5\frac{1}{2}$ inches. Folia, 35. Lines, 10. Extent in ślokas, 700. Character, Nāgara. Date, Samvat 1890. Appearance, fair. Complete.

It describes uses of the *mantras* of Sugriva and other deities in connection with the black rites of the Tantras including the subduing of evil spirits.

Beginning :—

अथातः संप्रवक्ष्यामि गुह्याद्गुह्यतरं परं ।

सुग्रीवमखलं चैव मातृमखलमुत्तमम् ।

हाकिनीनां विशेषेण नियतं तं वदाम्यहं ।

ये चान्ये भूतदोषाश्च पिशाचा यक्षराक्षसाः ।

वशन्ति च यद्वाः सर्वे सुग्रीवस्मरणादपि ।

मातृभिः पूतनादिभ्यः सुग्रीवं तत्र यो जयेत् ।

मण्डलं संप्रवक्ष्यामि सिद्धं सुयौवभाषितं ।
 माण्डल्याने ऋष्याने वा एकदृष्टे चतुष्पथे ।
 ततो भूमिं परोक्षेणुं मण्डलं तत्र लेखयेत् ॥

Colophon :—

इति श्रीसुयौव[व]शंकरणी विद्या समाप्ता ।

Post-colophon Statement :—

रन्ध्रर्तु[वसु]चन्द्रेऽब्दे मासे च मकरेऽसिते ।
 सप्तम्यां पुस्तकं दिव्यं लिखितम् ऋतुश्रमेणा ॥

संवत् १८९० मिः मार्गशीर्षक्याके समाप्त लीखा पुस्तक ।
 लीखितं भवानोकायस्य लीखा वावलिभद्रसौचराजपुतमहले
 पोषरी ।

6558.

9330. शावरमन्त्रः । *Śābaramantra.*

Substance, country-made paper. 10×4½ inches. Folia, 8. Lines, 11.
 Character, Nāgara. Appearance, old. Incomplete.

It contains (up to Fol. 6A) a number of incantations in Hindi and corrupt Sanskrit. The portion after 6A agrees with the beginning of *Divyāśābaratantra* (No. 6091 above).

6559.

9924. [मन्त्रसंग्रहः । *Mantrasaṁgraha.*]

Substance, country-made paper. 10½×4½ inches. Folia, 5. Lines, 9.
 Character, Nāgara. Appearance, fair. Complete.

It contains a collection of incantations and prescriptions of drugs for purposes like the preservation of the foetus, bringing people into subjugation, etc.

6560.

2151. रोगहरणचिन्तामणिमन्त्रः । *Rogaharanacintāmaṇi-mantra.*

Substance, machine-made paper. 8×4 inches. Folia, 2. Lines, 11. Character, Nāgara. Appearance, fair. Complete.

This contains a *mantra* stated to be taken from the *Vāmakeśvaratantra*, the muttering of which drives away diseases. The rules for the muttering are also given.

Colophon :—

इति वामकेश्वरतन्त्रे शिवशक्तिसंवादे रोगहरणो नाम चिन्ता-
मणिमन्त्रः समाप्तः ।

6561.

9919. [रोगहरणमन्त्रः । *Rogaharanamantra.*]

Substance, country-made paper. 10½×4½ inches. Folia, 2. Lines, 17. Extent in ślokas, 75. Character, Nāgara. Appearance, old. Complete.

It contains incantations for driving away diseases.

Beginning :—

ॐ शक्ति ओलङ्घातो महाराजाधिराजसमस्तकोणाधिपतिः
ओविभोवयः समादिशति अमुकग्रामे वास्तव्य अमुकशरीरस्य
दे दे दुष्टवेलाञ्जर एकाहिक-द्वाहिक-त्र्याहिक-चातुर्थिक-ञ्जर
कामञ्जर एतेषां मध्ये यः कोऽपि भवति तन्मति वन्दति त्वया
मम पत्रिकादर्शनेन श्रोत्रं समागन्तव्यं गोत्वपिरश्मन्महासख्येन
कर्त्तव्यिष्यामि मा भविष्यसि वनादिदिष्टमिति । आदीतवादे
ए चिटो लिखी रोगो नैव चादयै गूगलहोमो गन्धै वाञ्छि-
सर्वताव जाइ ।

6562.

2321. मोटनविधिः । *Moṭanavidhi*.

Substance, machine-made paper. $6\frac{1}{2} \times 4$ inches. Folia, 2. Lines, 10. Character, Nāgara. Appearance, discoloured. Complete.

It contains an extract from chapter 23 of the *Marut-tantra* which describes a magical rite called *Moṭana* for securing divine manifestation. This is followed by a folium describing the procedure of the worship of Kaumārī.

Beginning:—

अथ मोटनकं वक्ष्ये देवाविर्भावकारणम् ।
 पाकक्रिया प्रकृतेष्वप्यनुभक्तसमन्विता ॥
 भार्यया साधकेन्द्रस्य पातिव्रत्यादियुक्ता ।
 अप्रसूताः स्त्रियः पञ्च व्याहृत्य सकुमारिकाः ॥
 अलङ्कृताः पवित्रास्ता एकपांशोपवेशयेत् ।

Post-colophon Statement:—

इदं पुस्तकं भागवतोपनामकधरखीधरभट्टेन लिखितम् ।

6563.

10216. पूतनाविधानम् । *Pūtanāvidhāna*.

Substance, country-made paper. 9×4 inches. Folia, 12. Lines, 8–11. Extent in ślokaś, 200. Character, Nāgara. Date, Śaṃvat 1934. Appearance, old and discoloured. Complete.

It deals with the propitiation of Pūtanā, an evil spirit that causes various ailments among children.

A section dealing with the same topic is found in the *Śāntiratna* of Kamalākara (ASB. III. 2184—Fol. 118A–130B).

Beginning:—

अथ पूतनाविधानप्रारम्भः ।

अथात[ः] संप्रवक्ष्यामि रत्नं दशराजिकं ।

पूतना चण्विनी नाम गृहीते दशराजिकं ।

तथा गृहीतमात्रस्य चक्षुर्भां नैव पश्यति ।

End:—

ॐ नमो देवी गलिनि बालका बालपरो वलिं गृह्य बालकं मुख
मु[ख] खाद्या ।

6564.

5737. कौतुकचिन्तामणिः । *Kautukacintāmaṇi.*

Substance, country-made paper. 13×7 inches. Folia, 20. Lines, 16 to 19. Extent in ślokas, 1,025. Character, Nāgara. Date, Śaṃvat 1891. Appearance, mouse-eaten and discoloured. Complete.

The work describes a number of magical performances with different applications of various substances.

Beginning:—

श्रीमद्गौरीमुखाम्भोजवन्दुरायतलोचनं ।

लोचनं सर्वजगतामोढे यत्नेश्वरं तथा ।

अथ कौतुकेषु तावत् नीतिचिन्तासु विषयरोक्षाप्रकारः ।

भङ्गराजः मुक्तयेति सारिका चेति पक्षिणः ।

क्रोशन्ति भृशमुदिमाः विषयव्रगदर्शनात् ।

सुखतां मुञ्चति क्रौञ्चो जियते मत्तकोकिलः ।

जीवंजीवस्य च ग्लानिर्जायते विषदर्शनात् ।

एवामन्यतमेनापि समज्जीयात् परोक्षितुं ।

भोग्यमन्नं परोक्षार्थं दद्याद्वा पूर्वमन्नमे ।

... ..

एवं अयं यत्नवता राज्ञा सम्भनवशोकरज-वाजोकरज-सुत्रिम-
वस्तुकरणं च जनाद्युपकरणवृत्तदोहदादिभेदै[ः] कौतुकैः कालत्राजं

कार्यमिति तान्युच्यन्ते । तत्रादौ कौतुकप्रयोक्ता परकृतप्रतिकूल-
सम्भावनया स्वशरीरपूर्णक्रमेणैव कौतुकानि युज्येत ।

List of topics dealt with:—

1B, तत्र परमेनास्तम्भः ; 2A, अथाङ्गारभक्षणम् ; अथ गृहदाहस्तम्भः ;
2B, अथ खड्गस्तम्भः ; अथ अग्निस्तम्भः ; 3A, अथ जले स्तम्भनभेदाः ; अथ
वीर्यस्तम्भः ; 4A, अथ स्त्रीवश्यं ; 5A, पतिवश्यं ; अथ वाजीकरणम् ; 6A,
अथानङ्गकालस्थितिः ; 7B, अथ भृङ्गबन्धः ; अथाकर्षणम् ; अथ कृत्रिमवस्तुकरणानि ;
8A, अथ पद्मरागकरणम् ; अथ नीलमणिः ; 9A, अथ स्वर्णोत्कर्षः ; 9B, अथ
कस्तूरी ; 10A, अथ हिरालकरणम् ; 10A, अथ सिन्दूरकरणम् ; 10B, अथ
कर्पूरतैलकरणम् ; 10B, अथ भूनागप्रकारः ; 11A, अथ पुष्पनिर्व्यासपातनम् ;
11B, अथ खनननक्षत्रम् ; अथाङ्गनानि ; 12A, अथ [I] वृक्षकरणं ; 12B,
अथ पादपदोद्गदादिः ; 13B, अथ दृष्टवैचित्र्यौ ; 14A, अथ पाशाद्यचूर्णं ;
अथ दीपवशात् सर्पाकारनिरीक्षणम् ; 14B, अगाधजलस्थितिः ; 15A, अघो
माद्यतकरणं ; 16A, अथ मूषकोच्चाटनं ; 17A, अथ सारस्वतप्रयोगः ; 17B,
चौरव्याघ्रादिभयहरणं ; 18A, अथ नागरूपकृतिः ; 18B, व्याघ्रकरणं ; दृष्टिक-
करणं ; मत्स्यसर्पकरणं ; 19A, इन्द्रजित्प्रयोगनाशः ; 19B, मुखदुर्गन्धनाशः ;
अथ देहस्तटितहरणम् ; अथ सुकुमाररसायनम् ।

Post-colophon Statement:—

श्रीसंमत् १८९१ समेनाम माघवदौ पक्षमौ ॥ ५ ॥ के इसवत कहैया
जाल काएख्य ।

6565.

10607. **बृहन्निधिदर्शनम् ।** *Bṛhannidhidarsana.*

Substance, country-made paper. 11×4 inches. Folia, 1-13 of which
Fol. 10 is missing and Foll. 11-13 are of a larger size (11×5½ inches). Lines,
13-18. Character, Nāgara. Appearance, fair. Incomplete.

The name of the work occurs on the obverse of Fol. 1.
As regards the subject-matter of the work, it is similar to
the *Nidhidarsana* described above.

Beginning :—

नमो भास्वेष्ववद्विज्जालाजटिलमौलये ।
 त्रिपुरान्धगजध्वंसपङ्किताय पि[न]ाकिने ।
 करद्विण्णोमतं तन्त्रं सिद्धसावरतन्त्रतः ।
 अथ निधिकर्मणि सहायान् वक्ष्यते ।
 सर्व्वस + + + शान्त-मद-मातृसर्व्ववर्जिताः ।
 प्रलम्बबाहवो घोरा निर्भया दम्भवर्जिताः ।

 सहायाः शोभनाश्चैते कथ्यन्ते मुनिनोदिताः ।
 सत्त्वहीना दुराचारा नास्तिकाः शास्त्रदूषकाः ।

 एते निन्द्याः समाख्याताः[?] सहाया निधिकर्मणि ।
 निधिस्थानानि कथ्यन्ते शम्भुप्रोक्तानि कानिचित् ॥
 जीर्णोद्यानतडागेषु पङ्क्तिकायतनेषु च ।
 प्रसृष्टानि तीर्थसीमायां सिद्धस्थानेषु मण्डले ।
 तोरणे हस्तिशालायां पत्तरे चास्यदास्यवे ।
 निषादानां गृहे पर्य्याशालायां वराजने ॥

6566.

10524. राजीसाधनम् । *Rājīsādhana*.

Substance, country-made paper. 9½×5 inches. Folia, 8. Lines, 12-14. Character, Nāgara. Appearance, discoloured. Incomplete.

The present MS contains only a fragment of a work without any beginning or end. It refers to the *Kāka-cāṇḍeśvarīmata* (1A) and *Govindārṇava* (8A).

It contains, among other things, a number of recipes for preparing artificial gold. The name is taken from that of a sectional heading (Fol. 2A).

V. MISCELLANEOUS RITES.

Anonymous.

6567.

9285. भूतशुद्धिप्राणप्रतिष्ठा । *Bhūtaśuddhi and Prāṇa-pratiṣṭhā.*

Substance, country-made paper. $7 \times 3\frac{1}{4}$ inches. Folia, 6. Lines, 8. Extent in ślokas, 70. Date, Samvat 1923. Character, Nāgara. Appearance, fair. Complete.

This contains the description of the procedure of two Tantric rites, भूतशुद्धि and प्राणप्रतिष्ठा.

Colophon :—

इति श्रीभूतशुद्धिप्राणप्रतिष्ठे समाप्ते ।

Post-colophon Statement :—

मिति साङ्गुनवदो १० शुक्रवार संवत् १८२३ । पद्या ऋग्वेदजी-
सुत गोपीनाथजी । आत्मपठनार्थं वा परोपकारार्थं । शुभं भवतु ।

6568.

1987. सन्ध्याप्रयोगः । *Sandhyāprayoga.*

Substance, country-made yellow paper. 8×4 inches. Folia, 12. Lines, 7. Extent in ślokas, 150. Character, Nāgara. Date, Samvat 1950. Appearance, fair. Complete.

The present MS has been described in L. X. 4257. Though it describes the procedure of Vedic Sandhyā it is found to have Tantric elements (Nyāsa, etc.) to a large extent.

Post-colophon Statement:—

मि० ब्रह्म ११ चन्द्रोत्तर संवत् १८५० । शुभं भूषात् ।

6569.

2178. मानसस्नानविधिः । *Mānasasnānavidhi*.

Substance, country-made paper. $10\frac{1}{2} \times 5\frac{1}{2}$ inches. Folium, 1. Lines, 11. Extent in ślokas, 14. Character, Nāgara. Appearance, old. Complete.

The present MS has been described in L. X. 4131. It describes 'mental bathing' through meditation.

6570.

9598. [तान्त्रिककृत्यविशेषपद्धतिः । *Tāntrikakṛtyaviśeṣa-paddhati*.]

Substance, country-made paper. $6 \times 2\frac{1}{2}$ inches. Folia, 15 (by counting). Lines, 6. Extent in ślokas, 250. Character, Nāgara. Appearance, old. Incomplete.

The MS consists of four sets of leaves describing respectively the procedure of the following Tantric rites: (1) यन्त्रदानविधि, (2) शिवायलिङ्गहार and कुमारीपूजन, (3) पञ्चतन्त्र-श्लोचन (the first two folia of this section are missing), (4) पाचवन्दन.

The section पञ्चतन्त्रश्लोचन incidentally refers to the mode of arrangement of pots in which wine is to be poured. And the section पाचवन्दन gives metrical *mantras* to be uttered in purifying and utilising each of these pots. These *mantras*, which are eleven in number here, are found generally to agree with the verses of *Mahākālasaṃhitāyām ṣoḍaśapātram* (6058 above).

6571.

4778. *Tāntrikakṛtyaviśeṣapaddhati.*

Substance, country-made paper. One long sheet of paper with 34 folds, each $7 \times 3\frac{1}{2}$ inches. Lines, 16-19 on each side of a fold. Character, Nowari. Appearance, old and discoloured. Complete.

It contains descriptions of the procedure of various Tantric rites, such as *Mantrapradānadīkṣā*, *Tripurasundarīpūjā*, etc.

6572.

8666D. *Tāntrikakṛtyaviśeṣapaddhati.*

Substance, country-made paper. $11\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 2. Lines, 13. Character, Nāgara. Appearance, old. Incomplete.

It describes अहिचक्र, दिक्साधन, शक्त्योद्धार and refers to महाकपिलपञ्चरात्र, हयग्रीवपञ्चरात्र and चिकित्समण्डल ।

VI. MUDRĀS.

Rāmakiśora.

6573.

8136. मुद्राप्रकाशः । *Mudrāprakāśa*.

Substance, country-made paper. 13×4 inches. Folia, 1-23 of which Fol. 9B is blank. Lines, 8, 9. Extent in ślokas, 550. Character, Bengali. Appearance, good. Complete in six chapters.

The work deals in detail with the *mudrās* of the five principal deities. A MS of the work in Maithili characters has been described in L. V. 1866. An edition of the work in litho was published at Benares (Siddhavinayaka Press, 1941 V.S.).

The work refers amongst other works to *Tantrasāra* (22B etc.), *Ṣaṭkarmadīpikā* (22B) and *Śāradātilaka* (23A).

Beginning :—

द्रुहिहृदिरिहरासौदेवकन्दैर्नमस्यं
दददभिमतमयं भक्तिभाजा जनानाम् ।
परिहृतसकलार्थैर्योगिभिर्ध्यायमानं
हरचरखसरोजं क्षेमकामा भजध्वं ।
नत्वा गुरुपदं रामकिशोरेकोटसिद्धिदम् ।
साधकानां मुदे मुद्राप्रकाशोऽयं विरच्यते ।
देवानां मुदं हृष्यं राति ददातीति मुद्रा । तथा च मन्त्रदर्पणे ।
रचनां सख्यग् ज्ञात्वा पूजार्थां दर्शयेन्मुद्राम् ।
तदियं मुद्रा कथिता देवेशो यन्मुदं राति ।
मुदं रातीति मुद्रा स्यादित्यन्यत्र ।

End :—

यो जप्ते सुकृती धरासुरवराजोरोत्तमाद्रावण्य
तस्माद् रामकिशोर ईश्वरसमाद् यो द्रव्यारावण्यम् ।

मातो मुद्राप्रकाशराधराधरामाने प्रकाशे मते
तेनासौ विपुलारिराजमगरे मुद्राप्रकाशः कृतः ।

Colophons of the different chapters :—

10A, इति श्रीरामकिशोरविरचिते यज्ञे मुद्राप्रकाशाख्ये । साधारण-
मुद्राविनिर्णय आदिपरिच्छेदः ।

12A, विनातिना रामकिशोरनाम्ना मुद्राप्रकाशे रचितो द्वितीयः । अथ
परिच्छेद ज्येष्ठमुद्राविनिर्णयो नाम मतः समाप्तिम् ।

15A, विनातिना रामकिशोरनाम्ना मुद्राप्रकाशे रचिते प्रथमात् । अथ
परिच्छेद ज्येष्ठमुद्राविनिर्णयो नाम मतस्तुतीयः ।

16A, विनातिना रामकिशोरनाम्ना मुद्राप्रकाशे रचिते प्रथमात् । अथ
परिच्छेद इमास्तुमुद्राविनिर्णयो नाम मतस्तुतीयः ।

22B, रामकिशोरविरचिते यज्ञे मुद्राप्रकाशाख्ये । मतवान् पञ्चम एव
सम्पूर्णं परिच्छेदः अस्तिमुद्राविनिर्णयो नाम ।

23A, रामकिशोरविरचिते यज्ञे मुद्राप्रकाशसंक्षेपे । मतवान् एव च
षष्ठः सम्पूर्णं परिच्छेदः ।

6574.

9057. *Mudrāprakāśa.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 29. Lines, 8.
Extent in ślokas, 550. Character, Nāgara. Appearance, fair. Complete
in six chapters.

Bhāskaraṛāya.

6575.

2025. *तृषभास्करः । Tṛcabhāskara.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 3. Lines, 9.
Extent in ślokas, 60. Character, Nāgara. Appearance, worm-eaten.
Incomplete.

The present MS contains a section of the work describing a number of *mudrās*.

According to the colophon it forms part of Bhāskara-rāya's *Tṛcabhāskara*, which is described as 'a work treating of the worship of Sūrya for removing bodily illness' (CS. II. 481).

Beginning :—

अथात्र उपयुक्तानामुपयोक्तव्यानां च मुद्राणां कथनानि ।
यच्चक्षतेषु चेष्टस्तौ हस्तौ मुद्रादिसुक्ष्मौ ।
तदा मुद्रां विधायैव तत्तत् क्षणं समाचरेत् ॥
मुद्राविमुक्तहस्तेन क्रियते कर्म वैदिकम् ।
यदि तन्निष्फलं तस्मात् कर्म मुद्रान्वितचरेत् ॥
इत्यादिवचनात्तान्धावश्यकानि ।

Colophon :—

इति भास्कररायभारतुद्धोक्ते त्र्यम्भास्करे मुद्रालक्षणाणि ।

Post-colophon Statement :—

ओमाच सुदो पुनवसो संमत् ।

6576.

2807. मुद्रा[प्र]करणम् । *Mudrā[pra]karaṇa*.

Substance, country-made paper. 20½ × 4½ inches. Folia, 4. Lines, 6. Extent in ślokas, 140. Character, Bengali. Appearance, old. Complete.

The present MS has been described in L. X. 4203. This contains the *mudrā* section of the *Tantrasāra* of Kṛṣṇānanda.

6577.

2927. *Mudrāprakarāṇa*.

Substance, country-made paper. $8\frac{1}{2} \times 5$ inches. Folia, 9. Lines, 12. Extent in ślokaś, 150. Character, Nāgara. Appearance, fair. Complete.

In the present MS the *mudrā* section is preceded by the *Yogāṅgāsana* section of the *Tantrasāra*.

6578.

6008. [मुद्राविवरणम् । *Mudrāvivarāṇa*.]

Substance, country-made paper. 8×6 inches. Folia, 7. Lines, 15. Character, Nāgara. Appearance, fair. Complete.

It describes various *mudrās* and quotes from *Tantrarāja*, *Prayogasāra*, *Lakṣmaṇasaṃgraha*, *Rājatantra*, etc. A number of quotations from the *Lakṣmaṇasaṃgraha* are traceable in the *Mudrāprakarāṇa* described above.

Beginning :—

अङ्गमुद्राकुम्भमुद्राभिघ्राकारमुद्राऋष्यादिभ्यासमुद्राबडङ्गमुद्रा-
गालिनीमुद्राशङ्खमुद्रामत्स्यमुद्राः अ[१]वाहनादिनवमुद्रा[१]गोघोष-
मुद्रा[१] सप्त श्रावणमुद्राः वैष्णव एकोनविंशतिः शैवदशमुद्राः
गन्धार्दिपञ्चमुद्राः चक्रमुद्रा द्यासमुद्रा प्राञ्चार्दिपञ्चमुद्रा[१] सप्तनिष्ठा-
मुद्राः भूतबलिमुद्रा नाराचमुद्रा नमस्कारमुद्रा संहारमुद्रा सप्त-
नवतिष्ठेति पाशमुद्रा गदासुद्रा मूलमुद्रा खड्गमुद्रा । अथैतासां
लक्षणानि ।

End :—

मुष्टिकार्द्धज्ञताकुण्डा दक्षिणा नादमुद्रिका ।

तर्जनीकुण्डसंयोगाद् अयतो विष्णुमुद्रिका ।

. VII. YANTRAS.

Dāmodara.

6579.

5775. यन्त्रचिन्तामणिः । *Yantracintāmaṇi*.

Substance, country-made paper. 10×4 inches. Folia, 32. Lines, 12. Extent in ślokas, 950. Character, Nāgara. Date, Saṃvat 1855. Appearance, old. Complete.

MSS of the work have been described in L. I. 257, CS. V. 76 (I) and VSP. (p. 62). An edition of the work was published in Litho at Benares (1935 Saṃvat). After the last section, called *mokṣādhikāra*, the edition treats of a few general topics concerning *yantras*, like the drawing and consecration of them.

The work is complete in nine sections. The first two sections give an account of the author, describe the origin of the work and deal with a few general directions. In the remaining seven sections different *yantras* as used in different functions (*vaśīkaraṇa*, *ākaraṇa*, *vidveṣaṇa*, *māraṇa*, *uccāṭana*, *śānti* and *mokṣa*) are described. The descriptions are given in the form of utterances of Śiva.

Post-colophon Statement :—

संवत् १८५५ ।

6580.

11290. *Yantracintāmaṇi*.

Substance, country-made paper. 9½×3 inches. Folia, 1-64. Lines, 6. Extent in ślokas, 950. Character, Newari. Date, 790 N.S. Appearance, fair. Complete.

Post-colophon Statement :—

संवत् ७२० पाण्डुन वदि ६ शुभमद्य ।

6581.

8107. *Yantracintāmaṇi*.

Substance, country-made yellow paper. 14×4 inches. Folia 1-12, of which Fol. 9 is missing. Lines, 12. Extent in ślokas, 380. Character, Bengali. Appearance, fair. Incomplete.

The present MS runs almost up to the end of the description of the third *yantra* under the section of *stambhana*.

6582.

5847. *Yantracintāmaṇi*.

Substance, country-made paper. 6½×4 inches. Folia, 56. Lines, 11. Extent in ślokas, 700. Character, Nāgara. Appearance, old. Incomplete.

The introductory portion giving the genealogy of the author and an account of the origin of the book which comprise the first chapter and a part of the second in the previous MSS are absent in the present MS which also does not describe the third *yantra* of the last chapter and omits the concluding portion which gives the contents of the work and indicates its merits. It begins in the middle of the second *pīṭhikā* which is referred to as the first in the colophon on Fol. 3A.

Beginning :—

ओपाख्यवाच ।

विना होमेन जप्येन पुरश्चरणसेवया ।

कलौ तु सिध्यते देव तथोपायं वदस्व नः ॥ १ ॥

श्रीशिव उवाच ।

साधु साधु महाप्राप्ते लोकानां हितकारके ।

इदमर्थं न केनापि पृष्टोऽहं पद्मजोचने ॥ २ ॥

Post-colophon Statement :—

इदं पुस्तकं गोविन्दभट्टस्य दशरुणा सोमनाथेन लिखितम् ।

6583.

2884. *Yantracintāmaṇi*.

Substance, country-made paper. 10×5 inches. Folia, 1-43. Lines, 9, 10. Extent in ślokas, 700. Character, Nāgara. Date, Śamvat 1870. Appearance, fair. Incomplete.

This MS begins towards the end of the first *pīṭhikā* and omits the initial portion of the second as also the last section called *mokṣādhikāra*.

Beginning :—

महाभूरेर्महाभीमेर्महाकाशैश्च विराजितैः ।

केवलाश्वतरेर्गौतमेर्गौतभग्निविराजितैः ।

एवम्भूते तु कैलासे देवदेवः स्वयं प्रसूतः ।

व्योतिकैवोऽमृतमयो योग्यचि[तः] सदाशिवः ।

अथत्तो अथत्तयोऽसौ यथासौ तु स्वयं शिवः ।

Post-colophon Statement :—

समाप्तं । शुभं लिखितं । संवत् १८०० शके १०१५ मास
पौष तिथौ चयोदश्याम् ।

Śrīharṣa.

6584.

5876. *अङ्कयन्त्रविधिः । Aṅkayantravidhi*.

Substance, country-made paper. 10½×6 inches. Folia, 10. Lines, 15. Extent in ślokas, 300. Character, Nāgara. Appearance, fair. Incomplete.

The present manuscript contains the author's own commentary on the work accompanied by portions of the text. The concluding portions which have no commentary deal with *homa* and the six black rites. It is not known if these portions form part of the work. Another MS of the work with the commentary is noticed in Bd. 943. Śrīharṣa, referred to by Premanidhi in his commentary on the *Śivatāṇḍava* (Fol. 19B, 5971 above), seems to be identical with the present author.

Beginning of the commentary :—

श्रीसूर्ययामार्कतवाजपेया-

दिवाप्तजन्मा वितनोति टीकाम् ।

श्रीरामचन्द्रान् गुह्यरामरूपान्

प्रथम्य हर्षः सुकृतो ज्ञतश्च ।

तन्मायालोष्य तन्मेषो गुह्यभोघीत्य ज्ञतश्च ।

अज्ञतन्मस्य गुह्योयं ज्ञतो हर्षेण विस्तरात् ।

तस्यैव क्षियते टीका तेनैव सूरिणा बुधाः ।

अनुभूय च तत्त्वार्थं गृह्यन्तु शुभवाञ्छकाः ।

अथ विद्वद्विध्वंसकद्वारा प्रारब्धरात्र्यसमाप्त्यर्थं श्रिताचारपरि-
पालनाय च विषयादीन् दर्शयन् [स्त्रे]ष्टदेवतां नमस्करोति ।

Beginning of the text :—

ॐ कायेन वाचा शिरसा च नित्यं

नमामि शम्भुं भवसुत्तरीतुम् ।

विमुञ्चदेहं प्रकृतेः परं तं

भवादिभूतं विरजं विराजम् ॥ १ ॥

नत्वा गुह्यं गद्यपतिं च वदामि यन्मा-

य्यज्ञोद्भवानि नवभोदशकोलकानि ।

यद्धारणाद् भवति स्वर्गसमोद्दिताय-

सिद्धिर्गुणां श्रुतिपथे परमास्तिकानाम् ॥ २ ॥

गुह्योऽधौख यन्त्राणि यामलादीनि भागशः ।
 व[ष्णि] लोकोपकारार्थं यन्त्रग्रन्थं सुगोपितम् ॥ १ ॥
 भूर्जपत्रे लिखेद्यन्त्रं रोचनाद्यैः शुभेऽहनि ।
 आलित्य धारवेन्मूर्ध्नि करे वा यदि वा गले ॥ ४ ॥

Colophon :—

इति श्रीहर्षकृत[ः] यन्त्रचन्द्रविधिस्तोत्रमाप्तः ।

The last leaf which does not form part of the present work contains an extract from some treatise relating to the efficacy of different types of *rudrākṣa*. It begins :—

कार्तिकेय उवाच ।

एकदित्रिचतुष्षष्ट्यष्टसप्तवसवो नव ।
 दशैकादश-द्वादश-त्रयोदश-चतुर्दश ।
 एतेषां तु मुखानां तु देवता कोऽत्र शङ्कर ।
 गुणाश्च कौटुशास्त्रेण कथयन् यथार्थतः ॥

श्रीशिव उवाच ।

ब्रह्म शास्त्ररतत्वेन वल्ले वल्ले यथाक्रमम् ।
 एकवक्त्रः शिवः साक्षात् ब्रह्महत्यां व्यपोहति ॥

Anonymous.

6585.

8089. [यन्त्रसंग्रहः । *Yantrasaṅgraha*.]

Substance, country-made paper. 10 × 10 inches. Folia, 6. Appearance, good.

This contains diagrams, drawn on sheets of paper, pasted on boards, of Vāgīśvarī, Chhinnamastā, Vindhyaśvarī, Bālātripurasundarī, Śrividya and Gaṇeśa. Along

with these there are ten more sheets of paper of varying sizes (18"×14", 19"×14", 21"×3", etc.) containing a number of diagrams concerning Śyenayāga, Baudhāyanīya Śyenayāga and other Vedic rituals.

Three sheets of paper, found with No. 6572 above, contain Mahāgaṇapatiyantra, Vindhyavāsinīyantra, Tripurāyantra, Rāmayantra, Tvaritāyantra, Gopālayantra and a number of other diagrams.

6586.

7554. गर्भरक्षायन्त्रम् । *Garbharakṣāyantra*.

Substance, country-made paper. 7½×4½ inches. Folium, 1. Lines, 20 in all. Character, Nāgara. Appearance, good.

This contains a diagram which is named *Garbharakṣāyantra* in a late Bengali hand. It is accompanied by vernacular *mantras*, directions and other matters.

6587.

5200. जगद्धात्रीदुर्गायन्त्रम् । *Jagaddhātrīdurgāyantra*.

Substance, country-made paper. 12×6½ inches. Folium, 1. Lines, 5. Character, Bengali. Appearance, good. Complete.

It contains the diagram called *Jagaddhātrīdurgāyantra* as also a few verses indicating how it is to be drawn. The verses are identical with similar verses occurring in the *Tantrasāra* of Kṛṣṇānanda.

6588.

5113. मृत्युञ्जययन्त्रम् । *Mṛtyuñjayayantra*.

Substance, country-made paper. 13½×3 inches. Folia, 2. Lines, 8. Character, Bengali. Appearance, discoloured. Complete.

This describes the *Mṛtyuñjayayantra* and the rites connected therewith.

Beginning:—

ग्रान्थये सर्वलोकानां जगर्थे जयकाङ्क्षिणाम् ।

वन्नं मृत्युञ्जयं नाम प्रवक्ष्यामि समासतः ।

इसमध्यगतं नाम मृत्युञ्जयपुटीकृतम् ।

रक्ष रक्ष समायुतां वाङ्मे देवाजगदतम् ।

6589.

5208. मृत्युञ्जययन्त्रटीका । *Mṛtyuñjayayantraṭīkā*.

Substance, country-made paper. $13\frac{1}{2} \times 3$ inches. Folia, 3. Lines, 8. Character, Bengali. Appearance, discoloured. Incomplete.

This is a commentary on the work described under the previous number. The commentary on the last two verses is wanting in the present MS.

Beginning:—

ग्रान्थयैमिति मृत्युञ्जयं नाम वन्नं समासतः संक्षेपात् प्रवक्ष्यामि ।

किमर्थं सर्वलोकानां ग्रान्थये जयकाङ्क्षिणां जगर्थे । इति ।

नाम साध्यनाम इसमध्यगतं इति पद्यमध्यस्थितं लिखनीयम् ।

6590.

2263. यन्त्रसंस्कारः । *Yantrasaṃskāra*.

Substance, country-made paper. 11×5 inches. Folia, 2. Lines, 9. Extent in ślokaś, 36. Character, Nāgara. Appearance, fair. Complete.

It contains both the *pramāṇa* or authoritative texts for, and *prayoga* or description of, the procedure of the rite called *Yantrasaṃskāra* or consecration of a symbolic diagram.

Another incomplete MS of the work is found along with the *Nityanaimittikatāntrikahoma* described above (No. 6536).

Beginning :—

अथ यन्त्रसंस्कारः । तत्र वामकेश्वरतन्त्रे
भैरव्याच ।
चक्रभेदो महादेव तत्प्रसादान्मया श्रुतः ।
इदानीं श्रोतुमिच्छामि प्रतिष्ठाकर्मनिर्णयम् ॥
श्रीशङ्कर उवाच ।
इदं देवि महाभागे जगत्कारिणि कौलिनि ।
तस्योद्घापनकर्मोक्तं सर्वतन्त्रविनिर्णयम् ॥
ज्ञात्वा संकल्पवेत्तन्तो गुरोर्वचनमाचरेत् ।
पञ्चगव्यं ततः ज्ञात्वा शिवमन्त्रेण मन्त्रवित् ॥
तत्र चक्रं क्षिपेन्मन्त्रो प्रक्षेपेन समाकुलम् ।
तदुद्धृत्य पुनश्चक्रं स्थापयेत् सर्वपापके ॥

6591.

6080. यन्त्रशोधनविधिः । *Yantrasōdhanavidhi*.

Substance, country-made paper. 13×4½ inches. Folia, 2 (folded in the middle in the form of a booklet). Lines, 9. Character, Nāgara. Appearance, fair. Complete.

The subject-matter of the present work is the same as that of the previous one, but it contains only the *prayoga* of the rite, and it is more detailed.

Beginning :—

ॐ अथ यन्त्रशोधनविधिः । अथ प्रयोगः । तत्र ज्ञतमिन्द्रक्रियः
क्षितिवाचनपूर्वं सङ्गच्छं कुर्यात् । अथेत्वारि अमुकगोचः श्रीअमुक
देवशर्मा अमुकदेवतायाः पूजार्थममुकदेवताया यन्त्रसंस्कारमहं
करिष्ये । इति संकल्प्य न्यासं कुर्यात् ।

D. WORKS ON YOGA.

Svātmārāma.

6592.

347. **हठप्रदीपिका ।** *Haṭhapradīpikā.*

Substance, country-made paper. 11½ × 6 inches. Folia, 1-105. Lines, 9-13. Extent in ślokas, 3,000. Character, Nāgara. Appearance, fair, worm-eaten and occasionally pasted and repaired. Complete in four chapters.

The present MS in which the text is accompanied by the commentary of Brahmananda has been described in L. IV. 1513. Many editions of the work have been published.

6593.

8569. *Haṭhapradīpikā.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 97. Lines, 11. Extent in ślokas, 3,000. Character, Nāgara. Appearance, good. Complete in four chapters.

The present MS also contains along with the text the commentary by Brahmananda.

6594.

8573A. *Haṭhapradīpikā.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 25. Lines, 8. Extent in ślokas, 500. Character, Nāgara. Date, Samvat 1896. Appearance, good. Complete.

Post-colophon Statement :—

संवत् १८९६ वैशाख शुक्लनवम्यां सोमवासरे ।

6595.

8573B. *Haṭhapradīpikā*.

Substance, country-made paper. 10×4 inches. Folia, 20. Lines, 11. Extent in ślokas, 500. Character, Nāgara. Appearance, good. Complete.

This seems to be a shorter version of the work, the first four chapters containing respectively 70, 75, 84 and 86 verses instead of 67, 78, 130 and 114 in the printed editions. What is called chapter 5 in the present MS (Fol. 17A-18A) is constituted by verses taken from chapter 3 of the printed editions. Twenty-eight verses without any colophon occurring after the conclusion of the fifth chapter deal with the *nāḍīs*, *siddhis* and characteristics of Yoga. Short explanatory notes are found with some of these verses. The fourth chapter (Fol. 16B-17A) quotes extracts from works of others (e.g. Saubhadra and Visvarūpācārya).

6596.

-10521. *Haṭhapradīpikā*.

Substance, country-made paper. 6×4½ inches. Folia, 6. Lines, 11. Extent in ślokas, 40. Character, Nāgara. Date, Śarpvat 1892. Appearance, discoloured. Incomplete.

The MS contains what is called the fifth chapter of the work. The latter part of the MS (Fol. 4A-6B) describes the procedure of the rites to be performed in connection with the visualisation of one's shadow on the sky, the effect of which is described in the first part.

Beginning :—

अथ ह्यावाप्युत्तरदर्शनविधायम् ।

देवुवाच ।

भगवन् देवदेवेश सर्वगमविशारद ।

नराणां पापिनां लोके पापनिर्मोचनं कथम् ।

कालज्ञानं कथं वा स्यात् सृष्टोपायैः तद्वत् ।
 अतानि साधनानीश्वरं त्वयानेकानि भूरिशः ।
 तथापि तानि मनुजैरशक्यान्वयबुद्धिभिः ।
 प्रायेण मनुजा लोके कलौ सत्त्वापुनो भवन् ।

2A, सत्त्वापुनोऽयं पश्येत् गगने मुद्रमानसः ।
 तस्यावलोकनात् सद्यः पापराशिर्विनाशति ।

देवुवाच ।

अतः श्रियां कथं पश्येत् गगने भूतलस्थिता ।
 कालज्ञानञ्च बन्धासं तस्मिन् वृद्धे कथं भवेत् ।

शिव उवाच ।

नीरन्ध्रं गगनं देवि यदा भवति निर्भीकम् ।
 तदाश्वायामुखो भूत्वा निश्चलं प्रयते[न्नि]यः ।
 सत्त्वापुनोऽयं गगने सत्त्वान्मनोऽप्युत्तममेव वै ।
 सम्मुखं गगनं पश्येन्निरिमेयस्यैकधीः ।
 मुद्रकटिकसङ्गाशः पुनश्चात्र वृद्धते ।
 न वृद्धते यथा तत्र पुनश्चात्र परीक्ष्यते ।

3A, शिरः पाणिपदौ यत्र वृद्धते पुनश्चो यदि ।
 त[दा] बन्धासपर्वणं शतशः न विद्यते ।
 शिरोहीनं यदा पश्येत् बन्धासाधनारे ऋतिः ।
 पादापादौ न वृद्धेत भार्याहानिर्न संशयः ।
 न वृद्धेत यदा पादौ आतुर्हानिर्न संशयः ।
 एवं ज्ञात्वा ऋतिं सम्पक्व गङ्गातीरं समान्ययेत् ।

Colophons :—

Fol. 4A, इति ओदधप्रदीपे उमामहेश्वरसंवादे श्वायामुद्रकटिकं नाम
 कालज्ञानं पञ्चमपटलः ।

6B, इति श्रीहठप्रदीपिकायां ज्ञायाप्रबोधोपदेशः परमोपदेशः ।

Post-colophon Statement :—

श्रीसंवत् १८६२ मिति कार्तिकशुक्ल १० शनौ । निखितं
रामचरणब्राह्मण चयोध्यावासी ।

Sundaradeva.

6597.

5834. **हठसंकेतचन्द्रिका ।** *Hāthasāṅketacandrikā.*

Substance, country-made paper. 12×6 inches. Folia, 41 to 86. Lines, 17, 18. Extent in ślokas, 2,300. Character, Nāgara. Date, Samvat 1888. Appearance, discoloured. Incomplete.

The present MS contains chapters V–XIII. It is not known if the small portion occurring after chapter 13 also forms part of the present work. A MS complete in 13 chapters is described in CS. III. 165. R. L. Mitra who has noticed a MS of the work (Bik., p. 567) gives Viśvanātha as the name of the author's father while it is mentioned in the last colophon in the present MS as well as in the one described in CS as the name of his grandfather. Hall (p. 17) gives Pūrṇānanda as the name of his spiritual guide, but Viśvarūpatīrtha is the name found in the colophon of chapter X in the present MS.

It quotes from and refers to works and authors like हठप्रदीपिका (41A), कुम्भकपद्धति (44A), योगसार (44B), नकुलोज्ञयोग-परायण (45A), योगबीज (46A), योगचिन्तामणि (46A), कामेश्वरोत्तम (49A), योगभास्कर (50B), योगसारसमुच्चय (57A), योगचन्द्रिका (59A), तत्त्वयोगचिन्तु (60B), योगतत्त्वप्रकाश (66A), विश्वरूपाचार्य (67A), सिद्धान्त-शेखर (67B), सुरेश्वराचार्य (75A), विद्युरासारसमुच्चय (82A) and योगहृदय (84B).

Colophons :—

44A, इति गोविन्ददेवसुतसुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां प्राणा-
पानविधिविवेचनं नाम उपदेशः ; 50B, इति गोविन्ददेवसुतकाश्यपगोत्रपवित्र-
काश्रीस्यवैद्यविद्याविशारदसुन्दरदेववैद्यविरचितायां हठसंकेतचन्द्रिकायामारम्भा-
वस्थादिप्राणायामविवेचनं नामोपदेशः । इति वायुत्रयविधिपरिच्छेदः पञ्चमः ।

55A, इति गोविन्ददेवसुतसुन्दरदेवविरचितायां हठसंकेतचन्द्रि° सूक्ष्म-
शरीरविवेचनं नाम उपदेशः ; 56A, इति सुन्दरदेवविरचितायां हठसंकेत-
चन्द्रिकायां सुषुम्नादिस्वरूपमन्त्रसाधनादिसमाधिजन्यविवेचनं नाम उपदेशः ; 58B,
इति योगसारसमुच्चयाद् योगबीजनिरूपणं नाम हठसंकेतचन्द्रिकायामुपदेशः ।
इति हठसंकेतचन्द्रिकायां हठसिद्धिबीजविधिकथनं नाम परिच्छेदः षष्ठः ।

60B, इति सुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां प्रत्याहारपरिच्छेदः
सप्तमः ।

67B, इति गोविन्दसुतकाश्रीस्यकाश्यपगोत्रपवित्रदाक्षिणात्यदिजगत्त्रयवैद्य-
विद्याविशारदसुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां हठयोगक्रियाविवेचनं
नामोपदेशः । इति परिचयावस्थापरिच्छेदोऽष्टमः ।

68B, इति गोविन्ददेवसुतसुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां
समाधिविवेचनं नाम उपदेशः ; 73A, इति राजयोगः ; सुन्दरदेवविरचितायां
हठसंकेतचन्द्रिकायां अमनस्कत्वरजयोगविवेचनं नामोपदेशो नवमः परिच्छेदः ।

75B, इति सुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां नाडीनां शक्तेः पद-
विवेचनं नाम उपदेशः ; 77B, इति औपादपूज्यविश्वरूपतीर्थेश्वरसुन्दरदेव-
विरचितायां योगशरीरविवेचनम् ; 78B, •शरीरे ब्रह्मास्त्रकृदिविवेचनं नाम ;
79A, इति औपादपूज्यविश्वरूप[प]तीर्थशतितरश्चिन्मसुन्दरदेवविरचितायां हठ-
संकेतचन्द्रिकायां शरीरं परिच्छेदो दशमः ।

82B, इति गोविन्दसुतसुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां षट्चक्र-
क्रमविवरणोपदेशः ; 84A, इति गोविन्ददेवसुतसुन्दरदेवविरचितायां हठसंकेत-
गन्धर्वसाननिरूपणं नामोपदेशः । इति षट्चक्रकथनं नाम एकादशः परिच्छेदः ।

84A, इति सुन्दरदेवविरचितयोगहृदये राजयोगविवेचनं द्वादशः परिच्छेदः ।

85A, इति श्रीकाश्यपगोत्रपविचक्षाक्षिणात्मदिनजगामकाश्रीशिवविश्वनाथदेव-
पौत्रगोविन्ददेवसुतसुन्दरदेववैद्यविरचितायां हठसंकेतचम्प्रिकायां अमरव्याख्यानविवेचनं
नामोपदेशः समाप्तः । अष्टादशः परिच्छेदः त्रयोदशः । सम्पूर्णे हठविधि-
चम्प्रिका ।

Post-colophon Statement:—

शुभमस्तु । संवत् १८८८ वैशाखश्रावणौ ८ तिथितं मन्मथचरणम् ।

शुभस्थाने गङ्गा ।

There are about two more folia after the post-colophon statement which contain topics like षोडशाधार, कक्षचक्र and शोमपञ्चक ।

Rāmakaṇṭha.

6598.

566. नादकारिका । *Nāḍakārikā.*

Substance, country-made paper. 12×4½ inches. Folia, 7. Lines, 8. Extent in ślokaś, 120. Character, Nāgara. Appearance, old. Complete.

The text is accompanied by the commentary of Aghoraśivācārya. The name of the commentator is given as Ghoraśivācārya in the concluding verse of the commentary:—

श्रीमदघोरशिवनाथविरचिता परसंज्ञया ।

आख्याता नादविधिश्च प्रार्थितेन गुरुत्तमैः ।

The colophon, however, gives the name as Aghoraśivācārya.

The present manuscript has been described in L. IV. 1434. An edition of the work was published by the Śivāgamasiddhāntaparipālanasāṅgha (Srirangam, 1925).

Harīśaṅkara.

6599.

10087. योगसारः । *Yogasāra*.

Substance, country-made paper. 11×4½ inches. Folia, 1-3. Lines, 7.
Extent in ślokas, 40. Character, Nāgara. Appearance, good. Incomplete.

The present MS contains the first chapter of the work and a small portion of the second. The first chapter speaks of the importance of the Guru while the second begins with a description of Kumbhaka.

An unnumbered leaf found with this MS belongs to some work on Vedic metres.

Beginning :—

अथ श्रीहरिश्चन्द्ररक्षतयोगसारः प्रारम्भते ।
 वन्दे तं परमात्मानं सच्चिदानन्दमव्ययम् ।
 इत्थं ज्योतिःसङ्क्षेपेन सर्वज्ञापिनमोन्मत्तम् ॥ १ ॥
 अथाहं गुरुवाचतः सर्वज्ञाबिहितप्रदम् ।
 योगसारं विनिर्मातुं याचे साहित्यमोन्मत्तम् ॥ २ ॥
 नाम यद्यपि नास्माकं ज्ञानमप्यथ न कश्चित् ।
 न चापि चातिरक्ताकं बान्धवाः सन्ति नाप्यथ ॥ ३ ॥
 तथापि ज्ञानिनः सङ्क्षेपेन नामाविद्यप्ररोदिताम् ।
 बोधनायैमिदं नाम कथितं पूर्वसप्तमैः ॥ ४ ॥

Colophon :—

3B, इति श्रीमच्छास्त्रज्योतिर्विदुस्तपस्वितहरिश्चन्द्ररक्षज्योतिः योगसारे
 नाम योगग्रन्थे प्रथमः खोपानः ।

6600.

10088. योगार्णवः । *Yogārṇava*.

Substance, country-made paper. 11×4½ inches. Folia, 4. Lines, 6. Extent in ślokaś, 70. Character, Nāgara. Appearance, good. Incomplete.

The names of the author and of the work are given in verses 16 and 19.

The MS contains only 30 verses with a portion of verse 31. From a marginal note in Fol. 2A it appears that the verses were addressed to a king of Kāśī (Benares). The verses seem to form part of the introductory portions of the work. A few verses of the work described under the previous number are also found here (compare verses 22-4 of this MS with verses I. 17-18 of the previous MS).

Beginning :—

श्रीपतिः शिवशङ्करः शिवमूर्तिः
 साधुभक्तिसहितः सद्दितानाम् ।
 सर्वदा भवतु मङ्गलकारो
 ज्ञानधाम रघुनन्दनरामः ॥ १ ॥
 स्मरयतः खलु यस्तु वनेचरः
 स्मृतिपथेन मुनीन्द्रपदं ययौ ।
 तदनु दाशरथेर्गुणवर्णनम्
 मुचिमनाः मुचि सर्वमिच्छाकरोत् ॥ २ ॥

 इति तद्विष्णुति कर्तुमिच्छापतेः
 प्रियतमो भवतां हरिशङ्करः ।
 भवति वैव पुनर्भगतीतसे
 हरिश्चयामुचिनाम जगत्पतेः ॥ १६ ॥

समोक्ष्य विविधं शास्त्रं नामामतविभूषितम् ।
योगार्थं ज्ञानमार्गं रचयामि महीपते ॥ १६ ॥

Śrīkantha.

6601.

5850. योगरत्नावली । *Yogarātnāvalī*.

Substance, country-made paper. 12×5 inches. Folia, 3-54, 56. Lines, 9. Extent in ślokaś, 1,225. Character, Nāgara. Appearance, old and discoloured. Incomplete.

Another MS of the work, consisting of ten or more sections, is described in IO. V. 2761, where it is represented as 'a treatise on quack medicines'. The present MS contains what are called the first two chapters and a portion of what may be the third. These chapters deal with various magical rites, though there are sections on initiation (Fol. 37B), daily worship of Tripurā (Fol. 42B) and description of Yantras (Fol. 45A).

Colophons :—

20A, इति परमशैवाचार्यश्रीकण्ठशिवपण्डितविरचितायां योगरत्नावल्यां समस्तविषयज्ञो नाम प्रथमः परिच्छेदः । 29B, भूतयज्ञशास्त्रिनौव्वरविनियज्ञो नाम द्वितीयः परिच्छेदः ।

42B, इति त्रिपुरानिन्दार्चनविधिः । 43A, इत्यभिषेकविधिः ।

6602.

7293. *Yogarātnāvalī*.

Substance, country-made paper. 9½×3½ inches. Folia, 26 (by counting) among which the following leaf-marks are found : 8-12, 14-15, 26, 30, 31, 33, 34, 36, 40, 68, 70, 71, 72. Lines, 12. Extent in ślokaś, 625. Character, Nāgara. Appearance, old and discoloured. Incomplete.

There are no colophons in the present MS. The section on initiation begins on Fol. 34B and that on Yantras on 41B.

Beginning :—

मूर्तिः कापि महेन्द्रस्य महती यदुक्तमूनादव-
 द्यन्तीतुम्यवता[व]नीय इतथा ब्रह्माक्षकोटिः स्थितः ।
 बन्धानं न पितामहो न च हरिर्ब्रह्माक्षमध्यस्थितो
 नावात्मन् + देवु किं च गच्छन्तां सन्ततं बोवतात् ॥ १ ॥
 क्षीराब्धोध्यतिमथ्यनोत्थितविषण्णानाकुलं मन्दरं
 वृद्धा मुक्तरवाः सुरासुरगणाः पेतुर्महो मूर्च्छिताः ।
 वैनाङ्गाय विबोधिताः प्रश्नमितं कथ्ये दृतं तद्विषं
 स व्याजोन्नतहारभास्वरवपुः औनीजकण्डोवतात् ॥ २ ॥
 निम्बानन्दविधायिवमनन्तरवरामरं जगत्पूज्यम् ।
 मखिमन्मौबधतत्वं येन कृतं तं हरं गता ॥ ३ ॥
 योगरत्नावली नाम हृद्या ओकण्डप्रभुना ।
 क्रियते सारभाषाय पक्षिराणादितन्मतः ॥ ४ ॥
 शिवो ब्रह्म भूतेशः पक्षिराणोऽयं तुम्बवः ।
 सर्वतन्मविधातारः पञ्चापि परमेष्ठिनः ॥ ५ ॥
 अक्षपो वज्रक्षपच हंसो विराज इत्यमी ।
 कृतादिषु क्रमात्तन्मवास्यातारश्च देशिकाः ॥ ६ ॥
 वज्रामन्त्रव्याससातनगता नागा अमनादवो
 भूमिष्ठाक्षिदिवक्षिता अपि भवन्मूर्च्छावाग्निर्विवाः ।
 प्राक्किन्वो यज्ञभूतराक्षसगणाः नष्टानि रौमन्वरा-
 स्तं वन्दे विषुषेखरं गच्छगुहं औपक्षिरानं हरम् ॥ ७ ॥
 पक्षिराजं शिखायोगं विन्दुसारं शिखामृतम् ।
 तोषणं + झूटं च कृत्वा तौ तोषणोत्तरम् ॥
 कटाहं शागतुल्यं च सुयोवं कर्षटासुखम् ।
 यतापि विषतन्मात्रि

Kṛṣṇadeva.

6603.

3902. योगकल्पलतिका । *Yogakalpalatikā*.

Substance, country-made paper. $17\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 32, marked 158-189. Lines, 8. Extent in ślokas, 1,000. Character, Bengali. Appearance, old. Complete (?).

Though numbered consecutively the numbers 186-189 appear to be in a hopeless disorder.

Beginning :—

नत्वा औगुहदेवदेवगिरिनावाखीहरोष्ठान् मुने-
 र्नानातन्ममत्तं गुरोर्गुहमत्तं भट्टादिकानां मतम् ।
 छात्वा चाबतदं तनोति वचिरां सज्जीवसन्तोषिणीम्
 संक्षेपेण च योगकल्पलतिका औगुहदेवो द्विजः ।
 अथ योगं प्रवक्ष्यामि गुरुपदेशतोऽधुना ।
 संसारतारकं मोक्षफलदं सर्वदं नृणाम् ॥
 योगश्चन्द्रार्चो वधा ।

प्रारम्भात् ।

श्रेष्ठं जीवात्मनोराजयोगं योगविप्रारम्भात् ।
 जीवात्मपरमात्मनोरैक्यमिति केचित् ।

End :—

हंसो गच्छेच्छो विधिद्वयं हंसो
 हंसो हरिः शम्भुमयश्च हंसः ।
 हंसो हि जीवः परमश्च हंसो
 हंसो गुरुर्भूति समाधिगन्धः ॥

Colophon :—

इति योगकल्पलतिका समाप्ता ।

Authorities quoted and referred to :—

158A, सारदा, ज्ञानार्णव; 158B, लक्ष्मणभट्ट, पञ्चतत्त्व, शारदा, तन्त्रकौमुदी; 159A, गौतमोय; गान्धर्व; 159B, गोरक्षभट्ट; 160B, गीतासार; 162B, वट्पञ्चविवरण; 164A, श्रीक्रम; 165B, राघवभट्ट; 166A, प्रहाराचार्य; तन्त्रराज; 166B, श्रीक्रमसंहिता; 167A, गोरक्ष-संहिता; 168B, योगरत्नावली; 169A, नागभट्ट; 170A, दक्षिणामूर्ति; 170B, ज्ञानभाष्य; 171B, ब्रह्मानन्द; 173A, योगवाशिष्ठ; 173B, महामुक्तिरत्न; 174B, पञ्चतत्त्व; 175B, ज्ञानभाष्य; 179B, सारसमुच्चय; 184A, प्रपञ्चसार; 185A, श्रीतत्त्वचिन्तामणि; 185B, ऊर्द्धाज्ञाय ।

Harisevaka.

6604.

96. सारसमुच्चयः । *Sārasamuccaya*.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1-67. Lines, 8-9. Extent in ślokaś, 1,000. Character, Nāgara. Appearance, old. Complete.

The present MS has been described in L. II. 864. The work which was composed in 1770 V.S. is in one of the introductory verses stated to be an abridgment of the *Yuktabhavadēva* (VSP., p. 251) of Bhavadēva, son of Kṛṣṇadēva and author of a good many works on Yoga and other topics (*Cat. Cat.* I. 398, IO. IV. 2270, L. V. 1884), who wrote in the 16th century. The work is called *Yogasārasaṃgraha* in the colophon while *Sārasamuccaya* seems to be the name referred to in one of the introductory verses. The correct name may be *Yogasārasamuccaya* (*Cat. Cat.* II. 112).

Rāmacandra.

6605.

5538A. तत्त्वयोगबिन्दुः । *Tattvayogabindu.*

Substance, machine-made paper. 8×6 inches. Pages, 25 (arranged in book-form). Lines, 23. Extent in ślokas, 400. Character, Bengali. Appearance, good. Complete.

Beginning :—

अथ राजयोगप्रकारो लिख्यते । राजयोगस्य इदं धर्मं येन राज-
योगेन अनेकराज्यभोगस्तमय एव अनेकपाप्मिवविनोदप्रेक्षणस्तमय
एव वञ्छतरकालं शरीरस्थितिर्भवति स एव राजयोगः । तस्य एते
भेदाः । क्रियायोगः ज्ञानयोगः चर्चायोगः हठयोगः कर्म्मयोगः
लययोगः ध्यानयोगः मन्त्रयोगः लक्ष्ययोगः वासनायोगः शिवयोगः
ब्रह्मयोगः अद्वैतयोगः राजयोगः सिद्धयोगः । एते पञ्चदश योगाः ।

End :—

यस्य मनः सङ्गजानन्दे मग्नं भवति तेन पुण्यबलं वृद्धिः स्थिरा
कर्त्तव्या आसनं वृद्धं कर्त्तव्यं पवनः स्थिरः कर्त्तव्यः एतावृष्टः कश्चि-
न्नियमः सिद्धस्य गोप्तः । मनःपवनाभ्यां यदा सङ्गजानन्दः कालरूपेण
प्रकाशयते स सङ्गजो योगः कथ्यते । राजयोगमध्ये इति चक्रवर्ति-
नामकथनम् ।

Colophon :—

इति परमहंस्यां श्रीरामचन्द्रविरचितायां तत्त्वयोगबिन्दुः
समाप्तः ।

6606.

11019. *Tattvayogabindu.*

Substance, country-made paper. 10×4½ inches. Folia, 28. Lines,
8, 9. Extent in ślokas, 400. Character, Nāgara. Date, Śamvat 1818.
Appearance, old and discoloured. Complete.

Post-colophon Statement:—

मुभमस्य । संवत् १८९८ समव वैशाख वदि द्वतीया बुधवासरे ।
लिखितं श्रीदीक्षितकनानाथ तत्पुत्रेण चन्द्रमणि । मुभं भूषात् ।

Subhacandra.

6607.

9768. ज्ञानार्णवः । *Jñānārṇava*.

Substance, country-made paper. 12×5 inches. Folia, 17-94, of which. Fol. Nos. 24-40, 45, 46, 57, 59-64, and 79-91 are missing. Lines, 11 Extent in ślokaś, 2,000. Character, Nāgara. Appearance, old. Incomplete.

Colophons:—

17A, इति श्रीमुभचन्द्रविरचिते ज्ञानार्णवे योगप्रदीपे योगप्रज्ञसनाधिकारः पञ्चमः; 19B, •सर्गनमुद्राधिकारः षष्ठः; 20B, •ज्ञानोपयोगो नामाधिकारः सप्तमः; 44B, •अष्टविधविरोधप्रकरणम् एकविंशतिमम्; 47B, •चित्तप्रकरणं विंशतिमम्; 49A, •मनोव्यापारप्रकरणं एकविंशतिमम्; 50B, •रामदेवप्रकरणं द्वाविंशतिमम्; 52A, •ज्ञानप्रकरणं त्रयोविंशतिमम्; 54A, •आर्त्ताध्यानप्रकरणं चतुर्विंशतिमम्; 55A, •चिन्तनः प्रथमं प्रकरणं पञ्चविंशतिमम्; 55B, •सत्त्वरीमं द्वितीयं प्रकरणं षड्विंशतिमम्; 56A, •चौरीनन्दरीमं तृतीयं प्रकरणं सप्तविंशतिमम्; •संरक्षणापन्दरीमं चतुर्थं प्रकरणमष्टाविंशतिमम्; 56B, •आर्त्ताध्यानप्रकरणमेकोनविंशतिमम्; 58A, •विद्ययाध्यानप्रकरणं विंशतिमम्; 66B, •सर्वोपध्यानप्रकरणं त्रयोविंशतिमम्; 70B, •मुद्रोपयोगविचारप्रकरणं चतुर्विंशतिमम्; 71B, •आश्वाविचयप्रकरणं पञ्चविंशतिमम्; 72B, •अपावविचयप्रकरणं षड्विंशतिमम्; 74A, •विद्याविचयप्रकरणं सप्तविंशतिमम्; 92A, •रूपातीतप्रकरणं विंशत्याविंशतिमम्; 93B, •धर्माध्यानप्रकरणं विंशत्याविंशतिमम् ।

Kāśinātha.

6608.

6520. योगसिद्धान्तमञ्जरी । *Yogasiddhāntamañjarī.*

Substance, country-made paper. 10×4½ inches. Folia, 8. Lines, 8. Extent in ślokaś, 150. Character, Nāgara. Date, Śarpvat 1961. Appearance, fair but worm-eaten. Complete.

Beginning :—

बीरासवैकनिजयाव हिरण्यवाव
 न्यग्रोधमूलमृद्विखे निटिषेक्षवाव ।
 मङ्गाधराव मज्जन्मविभूषणाव
 प्राचीनपुष्पापुष्पाव नमः शिवाय ॥
 कक्षिताम्बापदचन्दं निधाव हृदि सुन्दरम् ।
 रक्षते [काश्चि]नाथेन योगसिद्धान्तमञ्जरी ।
 अतः परं प्रवक्ष्यामि योगं परमदुर्लभम् ।
 तच्च प्रथमं प्रधावभूतं वेदान्तमतमाह ।
 ईशं जीवात्मनोराजर्षीं योगविघ्नारहाः ।
 इत्यन्तत्त्वमसीत्पादित्युतिप्रसिद्धम् । यत् प्रयोगसारे निष्कलङ्का-
 प्रमेयस्य परमात्मनः सन्धानं योगमिच्छाः । संसारोच्छिन्ति-
 याचनमिति ।
 श्रीविद्योपासकमतमाह ।
 शिवब्रह्मात्मकं ज्ञानं जगुरागमवेदिनः । शिवब्रह्मनोरभेद-
 ज्ञानमित्यर्थः ।

End :—

ये त्विदं विष्णुमन्त्रं मां च देवं महेन्दरम् ।
 इत्यभावेन पश्यन्ति न तेषां पुनश्चक्षुः ॥
 इत्यन्तमतिविस्तरेण ।

Colophon :—

इति श्रीमद्भट्टोपनामकनयरामभट्टसुतवाराखसौगर्भसम्भव-
काशीनाथापरपञ्चायविन्धनायविरचिता योगसिद्धान्तमञ्जरी
समाप्ता ।

Post-colophon Statement :—

श्रीललिताम्पार्यमस्य । श्रीसंवत् १८६१ । मीः आवळ वदी
११ । मानवीयबालमुकुन्दस्येदं पुस्तकम् ।

Gorakṣanātha.

6609.

160. गोरक्षशतकम् । *Gorakṣaśataka.*

Substance, machine-made paper. 19×4½ inches. Folia, 4. Lines, 11.
Extent in ślokas, 250. Character, Bengali. Appearance, old. Complete.

The present MS has been described in L. I. 451. The work, consisting of two *śatakas*, has been published under the name *Gorakṣapaddhati* by Gangavishnu Krishnadas (Lakshmivenkatesvar Press, Kalyan, Bombay, 1846 Ś.E.). The *śatakas* are not distinguished by sectional colophons in any of the MSS described here except the one described under No. 6613 below. The first *śataka* has been edited and translated by G. W. Briggs (*Gorakṣnath and the Kānpaṭā Yogis*, Calcutta, 1938, pp. 284ff.). It will be noticed that the work is referred to under different titles in different MSS.

6610.

3770. *Gorakṣaśataka.*

Substance, country-made paper. 10×4 inches. Folia, 12. Lines, 9.
Extent in ślokas, 250. Character, Nāgara. Appearance, discoloured.
Complete.

6611.

4017. *Gorakṣaśataka.*

Substance, country-made paper. 10×4 inches. Folia, 13. Lines, 8. Extent in ślokaś, 250. Character, Nāgara. Appearance, good. Complete.

6612.

5541. *Gorakṣaśataka.*

Substance, machine-made paper (bound in book-form). Pages, 39 to 55. 8×6 inches. Lines, 19–24. Extent in ślokaś, 250. Character, Bengali. Appearance, good. Complete.

On the last page of the present MS the *Yatipañcaka* of Śaṅkarācārya is quoted in a different hand.

6613.

9378. *Gorakṣaśataka.*

Substance, country-made paper. 11½×6 inches. Folia, 11. Lines, 11. Extent in ślokaś, 250. Character, Nāgara. Appearance, fair. Complete.

The colophons in this MS refer to the work as *Gorakṣayogaśāstra* and *Muktisopānaśaṃketa*.

6614.

3636E. *Gorakṣaśataka.*

Substance, country-made paper. 14×3½ inches. Folia, 5. Lines, 10. Character, Bengali. Appearance, dilapidated. Incomplete.

The present MS contains the first half of the work with a portion of the second half.

6615.

4343. *Gorakṣaśataka.*

Substance, country-made paper. $13\frac{1}{2} \times 3$ inches. Folia, 11. Lines, 4, 5. Extent in ślokaś, 150. Character, Bengali. Appearance, old and discoloured. Complete.

The colophon in the present MS refers to the work as *Gorakṣasaṃhitā*. The contents of the present MS have occasional disagreements with those of the MSS described above.

6616.

9094. *Gorakṣaśataka.*

Substance, country-made paper. $14 \times 7\frac{1}{2}$ inches. Folia, 17. Lines, 14 to 16. Extent in ślokaś, 900. Character, Nāgara. Date, Samvat 1930. Appearance, fair. Incomplete.

The present MS contains the first *śataka* of the work accompanied by an anonymous commentary.

Beginning of the commentary :—

ओषध्नु ओषधिं हृष्यं हेरन्मं जगदीश्वरीम् ।
 प्रथमं प्रथकवाक्यां कुर्मो योगतरङ्गिणीम् ।
 अथ योगस्य प्रकरधारणे ओषधवान् मोरछः श्रीगुहपादाभि-
 वन्दनात्मकं मङ्गलं ग्रन्थनिर्विघ्नताविद्भवे सन्तुष्टितं शिष्यशिष्यायै
 निबध्नाति अर्थात् विषयप्रयोजने च हृष्यति श्रीगुहमिति ।

Post-colophon Statement :—

सन् १८९० भादौ मासे कृष्णपक्षे ३ सोमवासरे काष्ठायां
 धर्मेश्वरनिकटे शुभम् ।

6617.

10490. *Gorakṣaśataka.*

Substance, machine-made paper (bound in book form). $6\frac{1}{2} \times 8\frac{1}{2}$ inches. Folia, 29. Lines, 26. Extent in ślokas, 1,000. Character, Nāgara. Appearance, fair. Date, Śamvat 1944. Incomplete.

The present MS contains the second half of the work which is called here in the colophon the *Muktisopāna*. The text is accompanied by Lakṣmīnārāyaṇa's commentaries in Sanskrit and Hindi. The commentaries were completed on the 11th day of the month of Māgha, 1943 V.S. The date is given at the ends of both the commentaries.

A MS containing the commentary on the first half of the work is possessed by the Bhandarkar Oriental Research Institute (Briggs, *op. cit.*, p. 256).

Beginning of the Sanskrit commentary:—

ध्यात्वा कुम्भिवराननं भगवतीं वाग्देवतां श्रीगुरुं
गत्वा तातमथ प्रद्वं बुधवरान् वाराहलोवात्मिनः ।
मिश्रश्रीधरनोदितः शिवसुदे कुर्वे यथाश्रेयसुचि
श्रीगोरक्षस्तुतद्वितीयस्तके ध्यात्वा तदात्मानमहम् ।

अथ श्रीमहादिनाथश्रिष्टमल्लेन्द्रनाथयोगीन्द्रश्रिष्टः श्रीमांकाथ
भवान् भगवान् गोरक्षनाथः निखिलजनोद्दिष्टोर्वाविहितपूर्वस्तक-
कथितावशिष्टहठयोगप्रदायैर्निरूप्यते च हठयोगशास्त्रसारसङ्ग्रह-
सुत्तरस्तके तावत् प्राज्ञापानमतिनिरोधफलं दर्शयति प्राञ्ज इति ।

Beginning of the Hindi commentary:—

महापतिगिरिधरस्तुततातमातमपद वन्द ।
गोरख उत्तरस्तकको विद्वति करो सुखकंद ।

End of the Hindi commentary :—

मिअ ओधर विप्रकौ आशा को हिय धार ।
गोगख उत्तर शतककौ बाख्खाकौ सुविचार ॥
गुणजलनिधिविलभूमिमिति वर्ष माघ श्रिति आहि ।
एकादशी गुदवार यह पूर्ण काशी माहि ॥
आदिनाथ शङ्करगुदगोरख आदिक सिद्ध ।
ज्ञापा करें मुहि पर सदा सौ सब जन गुणदृढ़ ॥

Colophon :—

इति श्रीमत्कौशल्यागोत्रोद्भवसारस्वतकुलतिलकसकलविद्या-
रत्नाकरश्रीमत्पण्डितठाकरदत्तशर्माश्रित्यलक्ष्मीनारायणनामककवि-
वरविरचिता योगीन्द्रश्रीगोरक्षनाथकृतमुक्तिसोपाननामकद्वययोग-
शास्त्रोत्तरशतकबाख्खा बालबोधिनी सम्पर्णा ।

Post-colophon Statement :—

संवत् १८९९ । आव ज्ञ० १३ मो० ।

6618.

184. *Gorakṣasāṭaka.*

Substance, country-made yellow paper. Folia, 5-7. 13×5 inches.
Lines, 9. Extent in ślokaś, 70. Character, Bengali. Appearance, old.
Date, 1729 Ś.E. Incomplete.

The MS was described in L. I. 412. It forms part of a larger MS and begins from Fol. 5 which contains the last two lines with the colophon of another treatise as follows:

इत्युत्तमहेन्दरसंवादे खदेहे ब्रह्मज्ञानम् ।

The portion contained in the present MS is in the form of an interlocution between Nārada and Gotama. It deals with the elements of Yoga. Though introduced as the *Nāḍījñānadīpikā* belonging to the *Gorakṣasāṃhitā* the colophon calls it *antarayoga*.

Beginning :—

अथ गोरक्षसंहितायां नाडीज्ञानदीपिकेयम् ।

औगौतम उवाच ।

देवर्षे योगयुक्तात्मन् योगानुभवदर्शक ।

सांख्ययोगविशेषश्च कर्मयोगनिवेवक ॥

विना योगं न सिध्येत कुण्डली च क्रमप्रभो ।

मूलचक्रे कुण्डलिनी यावन्निद्रायिता प्रभो ॥

तावत् किञ्चिन्न सिध्येत मन्त्रयन्त्रार्चनादिकम् ।

End :—

स्थाने तु पूजयेन्मन्त्री विमुञ्च[ः] मुञ्चयेत्तत्[ः] ।

मनो निवेश्य हृद्यो वै तन्मयो भवति भुवम् ॥

यावन्मनोजवे जाते हृद्यो स्वात्मनि चिन्मये ।

हृद्य इत्युपलक्ष्यं सख्यदेवतापरम् ।

ततः सिद्धमनौ मन्त्री जपहोमं समभ्यसेत् ।

ततः परं न किञ्चिन्न हृद्यमपि मुने हरे ॥

Colophon :—

इति औगारदगौतमसंवादेनारयोगः ।

Post-colophon Statement :—

मुभमस्य प्रकाश्याः १७२६ ।

Akulendranātha.

6619.

10724B. पीयूषरत्नमहोदधिः । *Piṇḍaratanmahodadhi.*

Substance, palm-leaf. 11×2 inches. Folia, 2-32, of which Fol. Nos. 19 and 20 are missing. Lines, 4. Extent in slokas. 350. Character, Newari. Appearance, old. Incomplete.

The work quotes from चिद्विबोनाथ (2B), काकचखेत्रीमत (5A), सरह. (5B), विश्वेश्वरार्थ (6A), अकुलनाथ (7A), शिव (11A).

End :—

चतुर्दशमुवनेषु या या अवस्था भवति तत्काले तासां
वरणादत्ता स देहेन सह विद्ययोगी यस्मात्पिठति तस्मात्
जीवन्मुक्तिविशेषे अकुलनाथं विश्वेयमिति उत्तमोत्तमस्यात्मानं
चतुर्थमिति ।

Last Colophon :—

इति श्रीअकुलेश्वरनाथेन निर्मितसमस्तसारसंग्रहः पीयूषरत्न-
महोदधिर्नाम समाप्तमिति ।

6620.

10724D. [सारसंग्रहः । *Sārasaṃgraha.*]

Substance, palm-leaf. 11×2 inches. Folia, 1-54, of which Fol. 3 is missing and two folia each are marked 5 and 6. Extent in ślokas, 650
Character, Newari. Appearance, old. Incomplete.

It seems to contain summaries of different works. Akulanātha is here identified with Śiva.

Beginning :—

बोलावनादिभिन्नं परमार्थसार-

मूर्धाधमभविषवन्नि + + कामून्वम् ।

सर्वोपमानरहितं शिवशक्तिगर्भं

तस्मै सुबोधगुरवे चिदचिन्नमस्तु ।

सर्वज्ञः सर्वज्ञो व्यापौ अनादिरजमख्यः ।

विश्वपथं निराकृत्य अकुलं तं नमान्यहम् ।

काकोत्तरं समाकोच विचार्य च पुनः पुनः ।
 सारात्सारं समाह्वय ओमदकुलप्रभुना ।
 अकुलाय विबोधाय हितार्थं सर्वयोगिना ।
 शिवदं वेदमिच्छाज्जिह्वामां परं परं ।
 तत् परं वेदितं चेन्न स विप्रो वेदपारगा ।

Colophons of the different chapters :—

5A, इति ओमदकुलनाथोद्भूतकाकोत्तरे इहोपदेशप्रविवर्धकोत्तरसार[ः]
 प्रथमोऽध्यायः ; 16B, इति ओमदकुलनाथोद्भूतनिर्वाणकारिका-विम्वार-
 कारिका[सा]र[ः] द्वितीयोऽध्यायः ; 18B, •वेदोत्तरसार-सुतिसार-हृदययोग-
 सार[ः] तृतीयोऽध्यायः ; 19A, •कुलपञ्चाशिकासारं चतुर्थोऽध्यायः ; 19B,
 •महाज्ञानसारः पञ्चमोऽध्यायः ; 24A, •ओमतसार[ः] षष्ठमोऽध्यायः ; 24B,
 •ओमदुत्तरसङ्गसार[ः] सप्तमोऽध्यायः ; 26A, •ओमविशिष्टोमतसारः अष्टमो-
 ऽध्यायः ; 29A, •महामायाकोचसारे दशमोऽध्यायः ; 29B, •प्रद्युयोग-
 महाज्ञानसारः बहोऽध्यायः ; 35B, इति गीतासारः समाप्तः ; 51B, इति
 भट्टारकश्रीअकुलेन्द्रनाथवतारिते अकुलमहारश्मिने बौद्धाचार्ये ।

Gaṅgānanda.

6621.

10724C. [योगसारः । *Yogasāra.*]

Substance, palm leaf. 11 × 2 inches. Folia, 33-46. Lines, 4. Extent
 in ślokaś, 160. Character, Newari. Appearance, old. Incomplete.

Beginning :—

बलो जातमिदं सर्वं त्रैलोक्यं सचराचरम् ।
 जीवते प्रजयै च य अकुलं तं नभान्वहम् ।
 वा सा देहमता हृदया अदेहा बोधशान्ता ।
 तस्मात्तत्तरा हृदया अकुला कुल पातु मां ।

নমামি সৰ্ব্বেদেৱানাং দেৱীনাং চৰণাম্ভুজম্ ।
 সিদ্ধানাং যোগিনীনাং চ নমামি পরমার্থতঃ ॥
 নিরঞ্জনং বিবোধায় হিতার্থং সৰ্ব্বযোগিনাং ।
 যোগতঃ সৰ্ব্বশাস্ত্রাণাং বিচারার্থং পুনঃ পুনঃ ॥
 সারাৎসারতরং + + ভাবান্বতমহারসং ।
 শ্লোকমেব প্রবক্ষ্যামি যদুক্তং গ্রন্থকোটিभिः ॥
 गङ्गातीरे हिमगिरिश्चिन्तामङ्गपद्मासनस्य
 ब्रह्मज्ञानाभ्यसनविधिना योगनिद्रां गतस्य ।
 किं तैर्भावं मम सुदिवसैर्यत्र ते निर्विशङ्काः
 सन्नाप्तं ते नठरहरिणा खङ्गकं दुर्विगोदम् ॥

The work seeks to explain the main principles of Yoga by way of bringing out the significance of the different expressions used in the last verse quoted above.

End :—

एवं সংশ্লিপ্যতঃ প্রোক্তং প্রভাবগুণবর্ণনং ।
 বিস্তরেণৈব ন সংশ্লিপ্যতঃ প্রোক্তং বর্ণশতৈরপি ॥
 যোগচার্য্যেণ সংশ্লিপ্যতঃ যোগজ্ঞানন্দঘোমতা ।
 যবমাदि प्रयोक्तव्यः कश्चित्तात्त्वविन्दकः ॥

 नास्ति ज्ञानात् परं तीर्थं नास्ति ज्ञानात् परं तपः ।
 नास्ति ज्ञानात् परो यश्चक्षस्मात् ज्ञानं समाप्नोति ॥
 ये संज्ञता ज्ञानमयी कृपायी ते यांति पारं भवसागरस्य ॥

Rāmabhadra.

6622.

141. चक्रदीपिका । *Cakradīpikā*.

Substance, machine-made paper. 17×5 inches. Folia, 4. Lines, 8. Extent in ślokas, 100. Character, Bengali. Date, Śaka 1727. Appearance, fair. Complete.

The work describes the creation of the various parts of the human body which is shown to be the universe in miniature. It incidentally refers to the six *cakras*.

Beginning :—

सपत्नीकं गुहं गत्वा तथैव कुलदेवताम् ।
 रामभद्रसार्वभौमः कुरुते चक्रदीपिकाम् ॥
 अथ षट्चक्रविवरणम् । तत्र प्रथमं कटिक्रमः । कटिस्थ
 चतुर्विधा भवति । खेदाख्योद्भिदादिभेदात् ।

End :—

ईडा गङ्गा समाख्याता पिङ्गला यमुना स्यूता ।
 तयोर्मध्ये वसेन्नाडी सुषुम्ना सूक्ष्मरूपिणी ॥
 सा विख्याता महानाडी वाणा रज्ज्वा तपस्विनी ।
 भूमध्ये मिलिता एताः] त्रिवेणी कथ्यते बुधैः ॥

योगकौमुद्यामपि

गङ्गायमुनयोर्मध्ये वाणा रज्ज्वा तपस्विनी ।
 वनात्कारेण गृह्णीयात् तद्विष्णोः परमं पदम् ॥
 अस्यार्थः वाणा रज्ज्वा तपस्विनी सरस्वतीति अर्थात् सुषुम्ना-
 नाडीका सा वनात्कारेण आत्मनो वेगेन गङ्गायमुनयोरर्थात् ईडा-
 पिङ्गलयोर्मध्ये तद्विष्णोः परमं पदं भूमध्यस्थानं गृह्णीयात् अतएव
 त्रिवेणी कथ्यते ।

Works quoted :—

ब्रह्मयामल, सारसमुच्चय (Fol. 1), योगकौमुदी (Fol. 4B).

Post-colophon Statement :—

श्रुताब्दाः १७२७ । वङ्गदेशीयपुष्पवाटीययामे निवासी-
 श्रीगिरिधरशर्माः आचार्यमिदम् ।

Anonymous.

6623.

9936. षट्चक्रविवेचनम् । *Ṣaṭcakra-vivecana.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folium, 1. Lines, 10 in all. Extent in ślokas, 15. Character, Nāgara. Appearance, fair. Complete.

In twelve stanzas, of which the first two are found in the *Gorakṣaśataka*, it gives a short account of the *Cakras* in the human body. A pictorial illustration of these is found on the obverse of the folium.

Beginning :—

षट्चक्रं बौद्धशास्त्रं जिग्रन्तं श्रीमद्वचनं ।
 सदेहे यो न जानाति कथं योगी स उच्यते ॥ १ ॥
 एकस्मिन् नवद्वारं जिग्रन्तं पञ्च देवताः ।
 पञ्चेन्द्रियकुटुम्बेषु यथात्मा तत्र ते ऋचम् ॥ २ ॥
 अथाधारं गुदे चक्रं साधितानसु शेषति ।
 मणिपूरन्तथा नाभौ हृदि चक्रमनाहतं ॥ ३ ॥
 कण्ठे विद्युच्चक्रं च आश्वाचक्रं मूलाके ।
 बहिस्तानि तु चक्राणि परिशेषानि योगिभिः ॥ ४ ॥
 जलाटचक्रे हे पद्मे च स इत्यक्षरद्वयं ।
 कण्ठे बौद्धप्रपञ्चादि तत्र स्यात् बौद्धचक्रम् ॥ ५ ॥

Colophon :—

षट्चक्रविवेचनं समाप्तम् ।

E. STOTRAS AND KAVACAS OF DIFFERENT DEITIES.

I. ŚAKTI.

(1) KĀLI.

6624.

2839. कर्पूरस्तोत्रम् । *Karpūrastotra.*

Substance, country-made paper. 17×3 inches. Folia, 2. Lines, 7. Extent in ślokas, 60. Character, Bengali. Appearance, old and worn-out. Complete.

It is a well-known *stotra* printed in various collections of *stotras*. A portion of the *kavaca* of Kālī known as the *jaganmaṅgala kavaca* is found at the end of the MS.

6625.

9480. *Karpūrastotra.*

Substance, country-made paper. 6½×4 inches. Folia, 6. Lines, 9. Extent in ślokas, 60. Character, Nāgara. Date, Śaṃvat 1816. Appearance, fair. Complete.

6626.

5819. *Karpūrastotra.*

Substance, country-made paper. 11×4½ inches. Folia, 6. In Tri-pāṭha form. Character, Nāgara. Appearance, good. Complete.

The text is accompanied by a commentary by Veṇu-dhara who wrote under the patronage of Pratāpasimha.

Beginning of the commentary :—

नमो नमो हरमामिनीरुचिपदपायो(पाख्यो)रुचं

नमो नमो भिरभिरुचं नमो नमो भिरभिरुचं ।

शिरोभिरभिवन्दितं सुरमहेन्द्रभ्यवादिभि-
 क्षिप्तकलमधिपूजितं जलजयोविशिष्टादिभिः ।
 कर्पूरवर्तिकादीपः कर्पूरस्तवदीपकः (दिपका)
 प्रकाश्यते यथा श्रीमद्देवनाथरसैरणम् ।

End :—

समस्तभूपालशिरोग्रभूषण-
 प्रतापसिंह[स्थ] यशः सुकीर्त्यते ।
 शिवोक्तकर्पूरश्रुतिप्रदीपिकां
 मुदाकरो[इ] वेणुधरः सुरो(वी)न्धरः ।

Colophon :—

इति वेणुधरकृता कर्पूरस्तवदीपिका समाप्ता ।

6627.

5820. *Karpūrastotra.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 27. Lines, 7.
 Extent in ślokaś, 250. Character, Nāgara. Appearance, fair. Complete.

The text is accompanied by the commentary *Karpūra-
 stavādīpikā* of Kāśīnātha.

Beginning of the commentary :—

अनाद्यायाखिलाद्याय मायिन्ने गतमायिने ।
 अरूपाय सारूपाय दक्षिण[ः]मूर्त्तये नमः ।
 न जानामि तीर्थं न जानामि योगं
 न जानामि + + कथं वा किमेतत् ।
 न जानामि भक्तिं व्रतं चापि मात-
 र्गतित्वं गतित्वं त्वमेका भवानि ।

कालिका सकललोकपालिका

लोहितान्नगलसुखमालिकाम् ।

भावयामि कविताप्रबालिका

देहकान्तिनितमेधमालिकाम् ॥

गत्वा विन्नेश्वरं देवीं मातरं पितरं तथा ।

काशीनाथः प्रतनुते कर्पूरस्तवदीपिकाम् ॥

Colophon :—

इति श्रीमद्भट्टोपनामकजयरामभट्टसुत-वाराणसीगर्भसम्भव-
दक्षिणाचारमतप्रवर्तक-काशीनाथविरचिता कर्पूरस्तवदीपिका
समाप्ता ।

6628.

3385. *Karpūrastotra.*

Substance, country-made paper. 16×4 inches. Folia, 13. Lines, 8.
Extent in ślokas, 425. Character, Bengali. Appearance, good. Complete.

The text is accompanied by the commentary of
Durgārāma Siddhāntavāgīśa.

Beginning of the commentary :—

या स्तुते सचराचरं जगदिदं यद्भाषया भाषते

यत्काव्यकथार्यशास्त्रविभवं सुखं परं तिसृति ।

यस्यामेति त्वं तवे पुनरिदं शृणुस्वयम्भुस्तु-

दुन्दैर्वन्दितपादपद्मयुगला पायादसौ कालिका ॥

विश्वं मोक्षमहोम्भिजन्मजलधौ ममं समुदोक्ष्य तत्-

काव्यार्जुनदोहिधोर्भुरकरोत् श्रीभैरवो यां स्तुतिम् ।

मन्त्रोद्धारवलिस्वरूपकथनैः श्रीदक्षिणायाः परां

दुर्गारामधरासुरो वितनुते व्याख्यां तु तस्याः स्तुतेः ।

End:—

नत्वा पदान्बद्धमोक्षमुखैर्दिवौको-
 रुन्दैर्गुप्तं सपदि दक्षिणकानिकायाः ।
 वस्याः सुतेर्विरचिता विद्वतिः समाप्तिम्
 आत्ता विषत् + + + चन्द्रमिते हि वर्षे ।

Colophon:—

इति श्रीदुर्गारामसिद्धान्तवागीशभट्टाचार्यविरचिता श्रीरामा-
 सवटीका समाप्ता ।

6629.

5789. *Karpūrastotra.*

Substance, country-made paper. 12×4 inches. Folia, 14. Lines, 10.
 Extent in ślokaś, 425. Character, Nāgara. Appearance, good. Complete.

The text is accompanied by the commentary of
 Durgārāma.

6630.

5056. *Karpūrastotra.*

Substance, country-made yellow paper. 13×3½ inches. Folia, 7.
 Lines, 8. Extent in ślokaś, 220. Character, Bengali. Date, Śaka 1732.
 Appearance, good. Complete.

The text is accompanied by the commentary of
 Kālicaraṇa.

Beginning of the commentary:—

बन्धे तां परदेवतां विनयनां रक्षामां सुभीमाननां
 दोर्दण्डामरवैरिदाननरतां दक्षप्रियां सखीदा ।
 नानाकण्ठसदाशवासनरतां सुखाणिमानाधरां
 वस्याः पादतले कुठन्ति सततं देवाः सख्याश्रयाः ॥

अथ श्रीमहाकालरचितश्रीकालीकोत्रटीका ।

जन्मसाफल्यकामेन श्रीकालीचरणेन भोः ।

श्रीकालिकायाः कर्पूरस्तवटीका वितन्वते ।

Colophon :—

इति कामदेवपण्डितवर्णनसम्भवश्रीकालीचरणविरचिता श्रीमहा-
कालप्रणीतश्रीदक्षिणकालिकाकोत्रटीका समाप्ता ।

Post-colophon Statement :—

विश्वेश्वरपुरे टीका श्रीमद्देवः समालिखत् ।

श्रीकालिकायाः कोत्रायामतिभक्तियुतो मुदा ।

शकाब्दा १७३२ ।

6631.

175. *Commentary on the Karpūrastotra.*

Substance, machine-made paper. $15\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 9. Lines, 5.
Extent in ślokas, 130. Character, Bengali. Date, 1728 S.E. Appearance,
old. Complete.

The present MS has been described in L. I. 473 where the commentary is attributed to Anantarāma though there is no mention of his name anywhere in the MS. It has also no agreement with a manuscript of Anantarāma's commentary (belonging to the old collection of the Society) where his name is explicitly mentioned both in the introductory verse and in the colophon.

Post-colophon Statement :—

प्राक्के वक्ष्यन्नामिसोमगणिते मासे तथा चान्द्रिने

वारो देवगुरोः सदा शुभमयकोत्रं समुद्घातकम् ।

सम्पूर्णे सकलाद्यैर्दं सुखमयं सर्वार्थसिद्धिप्रदं

विद्यावेदविद्यारदं गुह्ययुतं गुह्यं गुह्यं मतम् ।

शुभमस्तु शकाब्दाः १७२६ ।

6632.

5621G. *Commentary on the Karpūrastotra.*

Substance, palm leaf. 14×1 inches. Folia, 114 to 119. Lines, 5. Extent in ślokas, 100. Character, Uḍiya. Appearance, good. Complete.

The colophon attributes the commentary to the great Śaṅkarācārya.

Beginning :—

भैरव उवाच कर्पूरमिति ।

हे मातस्ते सवकर्पूरबीजं वे जनाः ।

Colophon :—

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीशङ्कराचार्यविरचिता
कर्पूरकोशटीका समाप्ता ।

6633.

5900. *Commentary on the Karpūrastotra.*

Substance, country-made paper. 10½×4½ inches. Folia, 16. Lines, 7-9. Extent in ślokas, 240. Character, Nāgara. Appearance, good. Complete.

Kṛṣṇa Paṇḍita, the commentator, is stated to have written at the instance of one Jayarāma, the astrologer.

Beginning :—

कर्पूरसुवराजस्य महाकालज्ञतस्य च ।

स्तुटार्थं प्रकरोत्तेनां आस्थां श्रीज्ञानपद्धितः ॥

End :—

ज्योतिर्विष्णवरामेण नियुक्ताः ज्ञानपद्धितः ।

कालोक्तवप्रकाशं च चक्रे संयमिनां मुदे ॥

6634.

8273. कामकलाकालीस्तोत्रम् । *Kāmakalākālīstotra.*

Substance, country-made paper. 8×4 inches. Folia, 6. Lines, 7. Extent in ślokas, 80. Character, Nāgara. Date, Śaka 1711. Appearance, discoloured. Complete.

Though called a *stotra* it is of the nature of a *mālāmantra*.

Beginning :—

श्रीमहाकाल उवाच ।

अथ वक्ष्ये महेशानि महापातकनाशनम् ।

गद्यं सहस्रनाम्नस्य संजीवनतया स्थितम् ।

पठन् यत् सफलं कुर्यात् प्राप्तुं सकलं प्रिये ।

अपठन् विफलं तद्वत् तदस्य कथयामि ते ।

ॐ ह्रीं जय जय कामकलाकालि कपालिनि सिद्धिकरालि
सिद्धिविकरालि महाबलिनि

End :—

इतीदं गद्यमुदितं मन्त्ररूपं वरागने ।

सहस्रनामस्तोत्रस्य चाश्वमेदे च योजयेत् ।

अश्वमेदवानो द्वौ वारौ पठेच्छ्रेयमिमं क्ववम् ।

सहस्रनामस्तोत्रस्य तदैव प्राप्यते फलम् ।

अपठन् गद्यमेतत् तत्फलं नो समाप्नुयात् ।

यत्फलं स्तोत्रराजस्य पाठेनाप्नोति साधकः ।

तत्फलं गद्यपाठेन लभते नात्र संशयः ।

Colophon :—

इत्यादिनाथविरचितायां महाकालसंहितायां श्रीकामकला-
काव्या गद्यस्तोत्रं समाप्तम् ।

Post-colophon Statement :—

सहित श्रीमहाभ्याः १७११ आन्विगल्लसतम्भा श्री५ बाहादुर-
राज युवराजाधिराजकस्यार्थे लिखितमिदं श्रीदुर्गानाथश्रमेबा
नेपाकदेशे श्री५ पशुपतिसन्निधाने ।

6635.

2471. श्यामास्तोत्रम् । *Śyāmāstotra.*

Substance, country-made paper. $8\frac{1}{2} \times 3$ inches. Folia, 2. Lines, 6, 7, 8. Extent in ślokas, 25. Character, Nāgara. Appearance, discoloured and pasted. Complete.

The *stotra* consists of a collection of names all preceded by the adjective *mahat*. It is called *aṣṭotturaśatanāma* in one of the introductory verses as well as in the colophon of the following MS.

Beginning :—

कल्पद्रुमवने रम्ये रत्नसिंहासनोपरि ।
उमया सहितं द्रव्यं पद्मच्छ नन्दिकेश्वरः ।

Beginning of the stotra proper :—

महती चेतना माया महादेवी महेश्वरी ।
महाबुद्धिर्महाचखी महाकाशी महाकला ।

Colophon :—

इति द्रव्यवामने भैरवतन्त्रे श्यामास्तोत्रं संपूर्णम् ।

6636.

10209. *Śyāmāstotra.*

Substance, machine-made paper. $7 \times 4\frac{1}{2}$ inches. Folia, 2. Lines, 15. Extent in ślokas, 20. Character, Nāgara. Appearance, discoloured. Complete.

The present MS does not contain the few introductory verses found in the previous MS.

The hymn is followed by a few lines giving *mantras* of the planets.

A leaf contained in the MS gives the *mantras* required for sacrificing various animals and fruits.

6637.

4641. दक्षिणकालिकास्तोत्रम् । *Dakṣiṇakālikāstotra.*

Substance, country-made yellow paper. 15½×5 inches. Folia, 5. Lines, 12 on a page. Extent in ślokaś, 270. Character, Bengali. Appearance, old. Complete.

Beginning :—

पद्म्यां श्रुतिवासरे प्रियतमे कालीं करालाननां
ध्यात्वावाङ्म विधाय पूजितमपि स्मृत्वा स्ववेनामुना ।
संसारार्थवतारकेय तद्वर्णोदन्दं सदा मोहयन्
श्रीश्रित्वा गजवाणिभिः प्रियतमे ब्रह्ममन्त्रे ब्रजेत् ॥

श्रीदेव्युवाच ।

संसारतारकं स्तोत्रं पूर्वोक्तं ह्यवभध्यज ।
इदानीं कथयिष्याम यद्यहं वक्ष्ये तव ॥

Beginning of the stotra proper :—

दण्डद्वयपुष्पाभा कल्पान्ताम्बोधरप्रभा ।
महातिमिरनीलाङ्गी नीलाचलवनद्युतिः ॥
हृन्नीलमखिलच्छा नीलोत्पलदलच्छविः ।
शिखरेण गजोद्दामद्युतिर्मरकताश्रितवत् ॥

Colophon :—

इति श्रीब्रह्मयामले महातन्त्रे श्रीदेवीश्वरमन्त्रादे चन्द्रचूड-
प्रोक्तायां संहितायामुत्तराध्यायपरिशोधने उत्तमपटले पद्ममकण्ठे

राजरत्नवर्षा अनिरुद्धसरस्वताः श्रीदक्षिणकानिकादेवाः
संसारतारकं नाम स्तोत्रं समाप्तम् ।

6638.

176. कालीसहस्रनामस्तोत्रम् । *Kālīśahasranāmastotra.*

Substance, country-made yellow paper. $13\frac{1}{2} \times 5$ inches. Folia, 5. Lines, 6-8. Extent in ślokas, 100. Character, Bengali. Appearance, old. Incomplete.

The present MS has been described in L. I. 409. Another MS which omits some of the initial verses is described in L. IX. 2959. The hymn has been published in the *Stotraratnākara* (Madras, 1929, Part II, pp. 79-102). The present MS runs up to verse 71 of the printed edition.

6639.

201. *Kālīśahasranāmastotra.*

Substance, country-made yellow paper. $16 \times 5\frac{1}{2}$ inches. Folia, 22. Lines, 7. Extent in ślokas, 450. Character, Bengali. Appearance, fair. Complete.

The present MS has been described in L. I. 478.

This hymn consists of names of Kālī, all beginning with *k*. It is stated to belong to the *Mahākālasaṃhitā*.

Beginning :—

कैलासशिखरे रञ्जे नानारत्नविभूषिते ।

नानावस्त्रलताकीर्णे नानापद्मिस्त्रिवैर्युते ।

चतुर्मुखपसंयुक्ते षडङ्गारमण्डपाश्रिते ।

समाधौ संस्थितं शान्तं क्रौञ्चानां योगिनीप्रियम् ।

तत्र मौनघरं वृद्धा देवी पद्मच्छादयन् ।

श्रीदेववाच ।

किं त्वया जप्यते नाथ किं त्वया स्मर्यते सदा ।
 दृष्टिः कुत्र विजयीनास्ति पुनः कुत्र प्रजायते ।
 ब्रह्माख्यकारणं किं तत् किमाद्यं कारणं महत् ।
 मनोरथमयौ सिद्धिस्तथा बाष्कामयौ शिव ।

Colophon :—

इति श्रीमदादिनाथमहाकालविरचितायां महाकालसंहितायां
 कालीकालसंवादे सुन्दरोशक्तिदागास्थं कालीखरूपं सहस्रनाम-
 स्तोत्रम् समाप्तम् ।

6640.

2777. *Kālisahasranāmastotra.*

Substance, country-made reddish paper. 18×3½ inches. Folia, 18.
 Lines, 6. Extent in ślokas, 450. Character, Bengali. Appearance, fair.
 Complete.

6641.

4675. *Kālisahasranāmastotra.*

Substance, country-made paper. 16×5½ inches. Folia, 71-82. Lines,
 11. Character, Bengali. Extent in ślokas, 450. Appearance, fair.
 Complete.

Post-colophon Statement :—

नवीननौदनिन्दितनिविडकादम्बिनोववण्डे । श्रीलक्ष्मणचरण-
 सेनस्य खाक्षरमेतदिति ।

6642.

11002. *Kālikāsahasranāmastotra.*

Substance, country-made paper. 6½×3½ inches. Folia, 19, 21-28,
 59, 61. Lines, 6, 7 on a page. Extent in ślokas, 70. Character, Nāgara.
 Appearance, fair. Incomplete.

[This MS was found missing at the time of printing the Catalogue.]

6643.

3451. *Kālisahasranāmastotraṭīkā.*

Substance, country-made yellow paper. $18\frac{1}{2} \times 6$ inches. Folia, 35. Lines, 10. Extent in ślokas, 1,400. Character, Bengali. Appearance, fair. Complete.

The name of the commentator is not given in the present MS. According to the colophons of the MSS described under Nos. 6644 and 6646 the name is Pūrṇānanda Paramahansa.

6644.

171. *Kālisahasranāmastotraṭīkā.*

Substance, country-made yellow paper. $16 \times 5\frac{1}{2}$ inches. Folia, 26. Lines, 12. Extent in ślokas, 1,140. Character, Bengali. Incomplete.

The present MS has been described in L. I. 477. It comes to an end at Fol. 29A of the MS described above. The commentary runs up to a portion of the *phalāśruti* section.

6645.

4631. *Kālisahasranāmastotraṭīkā.*

Substance, country-made paper. $14 \times 3\frac{1}{2}$ inches. Folia, 24. Lines, 6. Extent in ślokas, 550. Character, Bengali. Appearance, discoloured. Incomplete.

This MS, which contains the commentary up to name No. 456, reaches as far as a portion of Fol. 15A of the MS described under No. 6643.

6646.

4677. *Kālisahasranāmastotraṭīkā.*

Substance, country-made paper. $11 \times 4\frac{1}{2}$ inches. Folia, 20. Lines, 9 (with two Fol. measuring $10 \times 3\frac{1}{2}$ inches). Extent in ślokas, 400. Character, Bengali. Appearance, fair. Incomplete.

The present MS which comes to an end at Fol. 28A of the MS described under No. 6643 contains the commentary on names Nos. 457-1000, together with a very small portion of the *phalaśruti* section.

6647.

8785. कालीहृदयम् । *Kālihṛdaya*.

Substance, country-made paper. 10×4½ inches. Folia, 3. Lines, 10. Extent in ślokas, 75. Character, Nāgara. Appearance, old. Complete.

This contains a long *mantra* of the goddess which is called *hṛdaya*.

Colophon :—

इति देवीयामने कालीहृदयं सम्पूर्णम् ।

6648.

10116. [श्वेतकालीस्तोत्राणि । *Svetakālīstotrāṇi*.]

Substance, country-made yellow paper. 11×4 inches. Folia, 13. Lines, 11, 12. Extent in ślokas, 500. Character, Nāgara. Date, S.E. 1737. Appearance, fair. Complete.

This contains (I) श्वेतकालीकवच, (II) श्वेतकालीसूक्तनामस्तोत्र, (III) श्वेतकालीवह्निनामस्तोत्र, (IV) श्वेतकालीसुवराज, and (V) श्वेतकालीमातृकास्तोत्र ।

I.

Beginning :—

ओम् नमो देव्यै ।

सहस्रनामतः पूर्वं पठनीयं तु वद भवेत् ।

तदर्थं संप्रवक्ष्यामि दिवं कवचमुत्तमम् ।

Colophon :—

2B, इति श्रीवाङ्मनलीयमहातन्त्रे श्रीश्वेतकालीकवचं संपूर्णम् ।

II.

Beginning :—

श्रीश्वेतकाल्यै श्रतनामानि लिख्यन्ते ।

अथातः संप्रवक्ष्यामि गुह्याद् गुह्यतरं परम् ।

श्वेतायाः कालिकायास्तु नाम्नामष्टोत्तरं श्रतम् ॥

... ..

श्वेतकाली महाकाली कालिका कालनामिनी ।

कालेश्वरी कालरात्रिः कालनाथप्रपूजिता ॥

Colophon :—

3B, इति श्रीसिद्धान्तसंग्रहे षड्विंशसिद्धसारस्तोत्रश्रीश्वेतकाल्यष्टोत्तर-
श्रतनामस्तोत्रं संपूर्णम् ।

III.

Beginning :—

अथैतत्सहस्रनामानि लिख्यन्ते । तदुक्तं वाङ्मनलीयमहातन्त्रे
अष्टादशसाहस्रसंहितायां

कैलासशिखरासीनं प्रसन्नमुखपद्मजम् ।

गणेशस्तन्दनन्द्यादिप्रमयैः परिसेवितम् ॥

... ..

शङ्करं परिपश्यन् प्रणम्य गिरिनन्दिनी ।

. श्रीदेववाच ।

भगवन् सर्वधर्मेभ्यः सर्वभूतहिते रत ।

... ..

श्वेतकाल्या महादेव्या यत्त्वया कृपितं पुरा ।

स्तोत्रं सहस्रनामास्त्यं तदिदानीं वद प्रभो ॥

श्रीश्वर उवाच ।

... ..

श्वेताम्बरा श्वेतवर्णा श्वेतगन्धानुशोभना ।

श्वेतपुष्पार्चनप्रोता श्वेतमाल्यविभूषणा ॥

Colophon :—

11B, इति श्रीवाल्मीकीयमहातन्त्रे अष्टादशसाहसिकायां संहितायां
श्रीश्वेतकालीसहस्रनामस्तोत्रं समाप्तम् ।

IV.

Beginning :—

श्रीश्वर उवाच ।

त्रिपुरस्य वधे देवि यामरा संस्तुता पुरा ।

तस्याः स्तोत्रं प्रवक्ष्यामि श्वेतकाल्याः मुषिस्मृते ।

प्रवक्ष्यामि महादेवीं कालिकां भक्तवत्सलाम् ।

श्वेतवर्णां जगद्धात्रीं सर्वदेवप्रपूजिताम् ॥

Colophon :—

13A, इति श्रीमातृकाकल्पे उमामहेश्वरसंवादे श्रीश्वेतकालीस्तवराजः
समाप्तः ।

V.

Beginning :—

कर्पूरकुण्डलधवनं विनयस्त्रिनेत्रं

दन्ताच्छूलचक्रमुभयोदकपर्णहस्तं ।

नागाननं सकलसिद्धिकरं गणेशं

लम्बोदरं प्रकृतविघ्नहरं नमामि ॥ १ ॥

हंसासनां कनकपद्मजकेसराभां

रत्नोत्तमोत्पलितमण्डनमखिताङ्गीम् ।

ब्राह्मीं समुत्पलकमण्डलूमच्छूलं

संविभ्वतीं सुरशुतां प्रवक्ष्यामि नित्यम् ॥

Colophon :—

13B, इति श्रीश्वेताश्व मातृकास्तोत्रं समाप्तम् ।

Post-colophon Statement :—

कृष्णि श्रीशक्ते १०३० मिति आषाढ वदि ० रोज ५ तदिने
लिखितमिदं श्रीचक्रनारायण भट्टाय । शुभम् ।

6649.

11348. *Śvetakālīsahasranāmastotra*.

Substance, country-made yellow paper. $10 \times 4\frac{1}{2}$ inches. Folia, 1-15. Lines, 7. Extent in ślokas, 195. Character, Nāgara. Appearance, fair. Complete.

The *stotra* agrees with the one described under the previous number.

6650.

11272. गुह्यकालीसहस्रनाम । *Guhyakālīsahasranāma*.

Substance, country-made paper. $8\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 30. Lines, 6. Extent in ślokas, 270. Character, Newari. Appearance, fair. Complete.

Beginning :—

अथ निर्वाणगुह्यकाल्याः सहस्रनामं लिख्यते ।

कवचाचलमासीनं ब्रह्मविष्णुशारिसेवितम् ।

चिरामन्दनं पुष्पं करदामस्तकामरम् ।

...

श्रीरक्षिककाल्याय ।

...

वाक्ता सहस्रं महादेव गुह्यकाल्याः पुरातनम् ।

साधकाणां विशिष्येयं चतुर्वर्गफलप्रदम् ।

ब्रूहि मन्त्रपथा देव सर्वानमविघ्नकारम् ।

Colophon :—

इति बालागुह्यकालिकातन्त्रसहस्रप्रकरणवट्साहसिकायां भैरव-
भैरवीसंवादे चतुर्दशाध्याये निर्वाणश्रीगुह्यकालोदिसहस्रनाम-
रत्नमालामन्त्रं समाप्तम् ।

6651.

9479. कालिकाकवचम् । *Kālikākavaca*.

Substance, country-made paper. $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 4. Lines, 10.
Extent in ślokas, 30. Character, Nāgara. Appearance, fair. Incomplete.

This is known as the *Jaganmaṅgalakavaca* which is stated to belong to the *Bhairavatantra*. It is found printed in the popular editions of collections of *stotras* and *kavacas*.

[The MS was found missing at the time of printing the Catalogue.]

6652.

9336. *Kālikākavaca*.

Substance, country-made paper. $9\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 3. Lines, 7.
Extent in ślokas, 30. Character, Nāgara. Appearance, fair. Incomplete.

It runs up to a portion of the last verse and is therefore as good as complete.

6653.

10394. [कालीकवचम् । *Kālikavaca*.]

Substance country-made paper. 9×4 inches. Folia, 4. Lines, 9.
Appearance, discoloured. Incomplete.

This MS contains two *kavacas*, one called चोरात्मक
वचकालीकवच coming to an end on Fol. 2A while the other, in
the form of an interlocation between Skanda and Śiva,
called कालवचन (?) or कौलकवच (?) is incomplete. Fol. 4

which is without any leaf-mark contains a *mantra* (बौर-
वेतालपरिवाचारिकृकौजम्).

6654.

2771A. *Kālikākavaca*.

Substance, country-made paper. $18 \times 3\frac{1}{2}$ inches. Folia, 1-4. Lines, 7. Extent in ślokas, 120. Character, Bengali. Appearance, old and discoloured. Incomplete.

This *kavaca* is stated to belong to the *Uttaratantra*.

Beginning :—

अथोत्तरतन्त्रोक्तकवचम् । यथा
कौलासशिखराकृतं भैरवं चन्द्रशेखरम् ।
वक्ष्यःस्त्र्यजसमासीना भैरवो परिपृच्छति ॥

भैरव्यवाच ।

देवेश परमेशान लोकानुग्रहकारक ।
कवचं सूचितं पूर्वं किमर्थं न प्रकाशितम् ॥
यदि मे महती प्रीतिस्तवास्ति कुलभैरव ।
कवचं कालिकादेव्याः कथयन्नानुकम्पया ॥

भैरव उवाच ।

कवचस्य भैरवःशिवश्चिह्नं ह्यन्धोऽद्वैतरूपिणी कालिका देवता
ॐ वीजं श्रीं शक्तिः श्रीं कौलकं सर्वार्थसाधनपुरःसरमन्त्रसिद्धये
विनियोगः ।

6655.

170+199. *कालीस्तोत्रम्* । *Hymn of Kālī*.

Substance, country-made reddish paper. $15\frac{1}{2} \times 4$ inches. Folia, 1-5. Lines, 6-7. Extent in ślokas, 90. Character, Bengali. Appearance, old. Complete.

The present MS had been split up into two parts (which have been joined again) and described in L. I. 416-7. It contains two hymns: (1) कालीस्तवराज from the कालीहृदय (Fol. 1-3A), (2) कर्पूरादिलोच from the वीरतन्त्र (Fol. 3A-5B).

Beginning :—

स्तवराजं ब्रह्म राम कालिकाया रत्नोद्हरम् ।

यस्य स्मरणमात्रेण कालिका सुप्रसदति ।

Colophon of (1) :—

इति कालीहृदये कालभैरवपरमुरामसंवादे श्रीकालीस्तवराजः
समाप्तः ।

6656.

4678C. *Hymn of Kālī.*

Substance, country-made paper. 16×5½ inches. Folia, 3-8 (as marked on the left hand margin), 85-90 (as marked on the right hand margin). Lines, 11. Extent in ślokaś, 240. Character, Bengali. Appearance. discoloured. Incomplete.

It contains the following hymns to Kālī: I. कर्पूरादिलोच (3B-4B). II. कालिकास्तोत्रराज from the वृहत्कालीहृदय (4B-5A) another MS of which has been noticed previously. III. जगन्मङ्गलकवच from the भैरवतन्त्र (5A-6A) other MSS of which have been noticed previously. IV. त्रैलोक्यमोहनकवच from the वज्रयामल (6A-7B). V. अम्बेयमहायोगिकवच which is incomplete (7B-8B).

Beginning of IV :—

देवदेव महादेव सारप्रोतिप्रदायक ।

सर्वविद्येश्वरीं विद्यां मयि त्वं कथय भुवम् ।

Colophon of IV :—

इति वज्रयामले देवीशङ्करसंवादे श्रीमहत्तिलकालिकाया-

त्रैलोक्यमोहनं नाम कवचं समाप्तम् ।

Beginning of V :—

श्रीशिव उवाच ।

अथान्यत् संप्रवक्ष्यामि कवचं योगिसंज्ञकम् ।

सर्वविद्याकरं साक्षात् महापातकनाशनम् ॥

Mathurānātha.

6657.

797. श्यामाकल्पलतिका । *Śyāmākālpalatikā*.

Substance, country-made yellow paper. $15\frac{1}{2} \times 3$ inches. Folia, 12. Lines, 5-6. Extent in ślokas, 250. Character, Bengali. Appearance, old. Complete.

The present MS has been described in L. IV. 1613. An edition of the work complete in 109 verses was published in Bengali characters and with a Bengali translation (Guptapalli, 1825 Ś.E.).

6658.

4689. *Śyāmākālpalatikā*.

Substance, country-made paper. $15 \times 3\frac{1}{2}$ inches. Folia, 12. Lines, 6. Extent in ślokas, 250. Character, Bengali. Appearance, discoloured. Complete.

Post-colophon Statement (blurred over with ink):—

सन १२३३ साक सौरमौखसंज्ञान्तिदिन शुक्रवार दुइदस वेला
चाकिते पुस्तक समाप्त रहल ।

6659.

5166. *Śyāmākālpalatikā*.

Substance, country-made paper. $12\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 19. Lines, 5. Extent in ślokas, 250. Character, Bengali. Appearance, good. Complete.

In the present MS the date of composition of the work is given at the end as follows:—

वेदादितियिज्ञाकेषु सुतास्त्रि चन्द्रोपिषि ।

अकारि मधुरानाथश्रमेया कालिकास्तुतिः ॥

Post-colophon Statement:—

शिवशिखौ च संगम्य पावुने चाष्टमीमते ।

श्रीकालिकायाः स्तोत्रं कान्तिचन्द्रः समाधिखत् ॥

6660

5214. *Commentary on the Śyāmākālpalikā.*

Substance, country-made yellow paper. $13 \times 4\frac{1}{2}$ inches. Folia, 1-12, of which Fol. 5 is missing. Lines, 10 to 16. Extent in ślokaś, 400. Character, Bengali. Appearance, old and discoloured. Complete.

Beginning:—

प्रथमं जगदम्बायाः स्तुतिविषये कृष्टिक्रममाह गुणातीत इति ।

परमपुत्रः शक्तिरहितश्चेद् गुणातीतो दीनो भवति जगत्कर्तृता-
शक्तिरहितो भवति । कला प्रकृतिः तथा युक्तश्चेत् सच्चिदसुखविभव-
पूर्वो भवति सच्चिदानन्दपूर्वो भवतीत्यर्थः ।

Colophon:—

इति श्रीमधुरानाथविरचिता देवीस्तोत्रटिप्पणी समाप्ता ।

Kāśīnātha.

6661

3540. *Śyāmāsantoṣanastotra.*

Substance, country-made paper. $17\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 104. Lines, 5. Extent in ślokaś, 2,080. Character, Bengali. Appearance, good. Incomplete.

The work appears to be complete in four chapters. Only the last leaf of the fourth chapter seems to be missing in the present MS. The first chapter incidentally speaks of the rules of worship of the deity while the main purpose of the work is to describe the greatness of the goddess. The last three chapters have each a refrain for the verses in it. The author of the work is possibly identical with a Professor of the same name of the Calcutta Sanskrit College who published translations of the *Bhāṣāpariccheda* and *Prabodha-candrodaya*. For an account of the life and works of Kāśī-nātha cf. *Sāhitya Pariṣat Patrikā*, Vol. 45, pp. 222-231, Vol. 46, p. 80.

Beginning :—

प्रोत्पन्नमन्त्ररन्ध्रस्थितपरममहापद्ममध्यस्थमुध-
 व्याकोषदादशार्थे सुविमलकमले ध्यानगन्धेतिरन्ध्रे ।
 सम्पूर्णेन्दुप्रदीप्तस्कटनखनिकरं बालमन्दारवर्णं
 सर्वाभौष्टस्य सिद्धिं सपदि दिशतु मे श्रीगुरोः पादपद्मम् ॥ १ ॥
 कालबाली कराली कलिकलुषहरा कुण्डली क्षण्णकाली
 केशी कामी कुली कुलकमलचरो काव्यकल्लोलकण्ठी ।
 कल्याणी क्षोभहन्त्री कमलजननियया काव्यदा कल्पवल्ली
 काली कैवल्यदात्री कलयतु कव्यां कामपूरा क्षमाङ्गी ॥ २ ॥

Colophons :—

74B, इति श्रीकाशीनाथतर्कपञ्चाननविरचिते श्रीश्यामासक्तोपख्यानमस्तोत्रे
 प्रथमोऽङ्कात्; 88A, •द्वितीयोऽङ्कात्; 99B, •तृतीयोऽङ्कात्; ।

The date of the composition of the work (Fol. 104B) :—

रसधरसुनिचम्रे रक्षितेऽस्मिन् शकाब्दे
 गगनगुणमितांशे सौरचैत्रे शुभाहे ।
 स्मृतिरियमतिताम्रौ सम्मुखाभोजजाता
 भवतु चिरमवन्धां सि

Rājanārāyaṇa.

6662

4646. काशीकल्पस्तुतिः । *Kālikalpastuti.*

Substance, country-made paper. 14 × 3½ inches. Folia, 60. Lines, 5-6. Extent in ślokas, 900. Character, Bengali. Appearance, old and discoloured. Incomplete.

This contains what is stated to be the fourth section of the hymn which is of the type of the *Devīcatuḥṣaṣṭhyupacārastotra* of Śaṅkara (see below).

Beginning :—

यामिन्याः शेषभागे पुलकितहृदयस्तौर्ध्रपूतान्तरात्मा
 पद्मारख्ये शरख्ये शश्वरहितविधोर्मख्ये चिन्तयेऽहम् ।
 श्रीनाथं मुद्रवेशं परमरससमास्वादकाव्यमयं
 शक्त्या युक्तं दधानं वरमभयमहो पूज्यं मुष्मांशुकान्तम् ॥
 देवीं तद्वामभागे स्फुटकमलदलप्रख्यजोलायताक्षी-
 मौषड्जासप्रसन्नां पृथुघनकठिनोत्तुङ्गवक्षोबहाध्याम् ।
 आरक्तद्योतवस्त्रां सुतनुकटितटोपपद्मरागप्रकाशां
 रत्नालङ्कारभूषां प्रमुकरकलितां राजपद्मां भजामि ॥
 तत्प्रादुर्योपगन्धविदग्धदलकजं प्राप्य तत्पार्श्विकायां
 तिष्ठांशोर्मख्यजान्तर्भ्रमरवयसुघासागरे वीचिजोले ।
 रत्नदीपे समन्तात् सुरतरविधिने प्रोद्यदादित्यकखं
 रत्नप्राकारमध्ये मणिसदनमिदं वीक्ष्य भूयो नमामि ॥
 इन्द्राद्यैर्लोकपातैस्तदनु च विविधैर्भैरवैर्भौमवोर्ध्वै-
 र्कात्पञ्चाद्योगिनोभिः परमकुलमयं रक्षितं सावधानैः ।
 तद्देव्याधिकृतं श्रीमणिसदनमिदं मोक्षदं योगगन्धं
 भूयो भूयः प्रमोदाम्बतरसिक्कमना भावये भक्तिगन्धः ॥
 तच्च श्रीपद्मरागैर्मरकतमणिभिर्वचमुत्तेज्जनीलेः
 स्थूलात् सूक्ष्मैः समन्ताद् रक्षितमुदरचिन्त्यातद्विचित्रवाणम् ।

सुप्रगारं प्रपद्ये विविधयवनिकाराशिभिर्भक्तिभाष्यै
ब्रह्मदारं समन्तात् सुतमवनिमिलम्भौलिभिर्देवताभिः ।

End :—

वाक्शोपहारैर्जननि तदीयैरयत्नसाधारणकल्पिताभिः ।
तत्पादपद्मे बहूपजनानि तत्प्रोतवे सन्तु चिरं प्रसीद ।

Colophon :—

इति श्रीकालीकल्पसुतौ श्रीराजनारायणप्रणयितायां चैतन्य-
चिन्तामणिर्नाम तुरीयः कल्पः ।

(2) TĀRĀ.

6663.

220. तारासहस्रनामस्तोत्रम् । *Tārāsahasranāmastotra.*

Substance, country-made yellow paper. 16×5½ inches. Folia, 13. Lines, 8. Extent in ślokas, 300. Character, Bengali. Appearance, good. Complete.

The present MS has been described in L. I. 462. The *stotra*, according to the colophon, contains 1,000 names of Tārā all beginning with *t* though there are some names which begin with *st*.

Colophon :—

इति श्रीबालाविलासतन्त्रे देवीश्वरसंवादे तत्कारादिहस्तकपालं
सहस्रनामस्तोत्रं सम्पूर्णम् ।

6664.

223. *Tārāsahasranāmastotra.*

Substance, machine-made paper. 19×5 inches. Folia, 10. Lines, 8. Extent in ślokas, 300. Character, Bengali. Appearance, good. Complete.

6665.

2831. *Tārāsahasranāmastotra.*

Substance, country-made paper. 16×5½ inches. Folia, 6. Lines, 9. Extent in ślokas, 180. Character, Bengali. Appearance, good. Incomplete.

This *stotra*, which is different from the one described above, also contains names of Tārā beginning with *t*.

Beginning :—

ॐ मेघएछे सुखासीनं शङ्करं चन्द्रशेखरम् ।

पद्मच्छ प्राञ्जलिर्भूत्वा पार्वती परमेश्वरम् ।

ओपार्वतीवाच ।

जैलोक्य ओगाय जगन्नाथ जगद्गुरो ।

क्षयया परया भक्त्या कथयस्व मयि प्रभो ।

तत्कारकोटिविद्यायास्तारायाः परमं शुभम् ।

सहस्रनामममजमहोत्तरसमाकुलम् ।

(3) TRIPURA.

6666.

3102. *ललितासहस्रनामस्तोत्रम् । Lalitāsahasranāmastotra.*

Substance, country-made paper. 8×4½ inches. Folia, 21. Lines, 8. Extent in ślokas, 210. Character, Nāgara. Appearance, discoloured. Complete.

An edition of the hymn with the commentary of Bhāskararāya has been published by Pandurang Jawaji (Nirnayasagar Press, Bombay). According to the colophon of the edition it belongs to the *Brahmāṇḍapurāṇa*. The present MS omits the introductory verses and some of the *phalāśruti* verses. It contains verses 52–251 of the printed edition.

6667.

8111B. त्रिपुरासहस्रनामस्तोत्रम् । *Tripurāsahasra-nāmastotra.*

Substance, country-made paper. 16×3½ inches. Folia, 1-11. Lines, 6. Extent in ślokas, 200. Character, Bengali. Appearance, old. Complete.

MSS containing some other *stotras* of this type are described in Mad. XVII. 9146-9155.

Beginning :—

महेशं मन्दरगिरौ सुखासीनं महोदयम् ।
 कल्पपादपसंकीर्णं कदम्बवनशोभिते ॥

 तत्रासीनं मणिग्रहे वैदूर्यस्तम्भमखिले ।
 मुक्तादामनतायुक्ते सुधाक्षपरिखाहते ॥
 जातरूपपटाक्षितवितानवरशोभिते ।
 विन्नेशं विन्धकर्तारमौश्वरं कबलाकरम् ॥
 विशाखो विगतो भूत्वा महेशमिदमब्रवीत् ।

कार्तिकेय उवाच ।

जय शङ्कर सर्वज्ञ सच्चिदानन्ददायक ।
 अज्ञानध्वान्तविध्वंसहंसरूप नमोस्तुते ॥

Colophon :—

इति मागसोक्तासे महातन्त्रे कुमारोपज्ञावे उत्तरखण्डे चर-
 षडागनसंवादे त्रिपुराबाणासहस्रनामाख्यं स्तोत्रं समाप्तम् ।

Post-colophon Statement :—

श्रीकालीचन्द्रशर्मणः स्वाक्षरं पुस्तकमिदम् ।

6668.

5813. त्रिशतीस्तोत्रम् । *Trīṣatīstotra.*

Substance, country-made paper. $8\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 11. Lines, 8. Extent in ślokas, 140. Character, Nāgara. Appearance, fair. Complete.

This hymn contains 300 names of Lalitā. It has been published along with the commentary of Śaṅkarācārya in *The Works of Sri Sankaracharya* (Sri vanivilas Press edition, Vol. 18, pp. 161–308).

6669.

10430. *Commentary on Trīṣatīstotra.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 1–111, of which Fol. 4–7, 10, 12–36, 38, 42–52, 54, 55, 57, 59–61, 63, 64, 82, 84, 86, 89, 93, 94, 96–101, 103, 109, 110 are missing. Lines, 7. Extent in ślokas, 670. Character, Nāgara. Date, Samvat 1871. Appearance, discoloured. Incomplete.

The present MS contains the commentary of Śaṅkarācārya.

Colophons not found in the printed edition:—

9B, इति श्रीपरमहंसपरिव्रजकाचार्यश्रीगोविन्दभगवत्पूज्यपादशिष्य-
श्रीमच्छंकरभगवत्पादकृतायां त्रि; 40B, •त्रिशतीनामार्थप्रकाशिकायां त्रौद्वार-
नामार्थप्रकाशनं पञ्चमं समाप्तम्; 69B, •त्रिशतीनामार्थप्रकाशिकायां द्वितीयखण्ड-
पञ्चमवर्गनामार्थप्रकाशनं दशमं समाप्तम्; 79A, •द्वितीयखण्डचरमवर्गार्थप्रकाशन-
मेकादशं; 87B, •तृतीयखण्डस्य प्रथमवर्गनामार्थप्रकाशनं द्वादशं समाप्तं; 92B,
•तृतीयखण्डद्वितीयवर्गनामार्थप्रकाशनं त्रयोदशं समाप्तं ।

Post-colophon Statement:—

संवत् १८७१ श० १७३६ पाश्चिमात्मानन्दे पायुनक्षत्रपञ्चमी
॥ भौमे लिखितमिदम् ॥

6670.

9575A. लघुस्तवः । *Laghustava*.

Substance, country-made paper. 10×5 inches. Folia, 1-4B. Lines, 7. Extent in ślokaś, 55. Character, Nāgara. Date, Sarpvat 1918. Appearance, fair. Complete in 22 verses.

The *stava* complete in 21 verses has been printed in *Stotraratnākara* (Madras, 1929, Vol. II, pp. 146-50) where it is attributed to Kālidāsa.

Beginning (not found in the printed edition):—

ॐ अस्य श्रीलज्जाचार्यसोत्रमन्त्रस्य पुरन्दर ऋषिः त्रिष्टुप् छन्दः श्रीविप्रा-
भैरवी देवता ऐ वीनं श्रौं शक्तिः सौं कौलकं चतुर्विधप्रवचार्थसिद्ध्यर्थे पाठे
विनियोगः ।

Last verse (not occurring in the printed edition):—

आनन्दोद्भवकम्पपूर्णनयनं निमग्नदृष्ट्यासादिकं
वेदव्याकरणावगाहनकरं सौभाग्यसिद्ध्युत्कम् ।
वक्ष्याकर्षपुरप्रवेशकवितातर्कोत्तिमुत्तिप्रदं
लज्जीनाप्यनिदं करोति सततं योगीश्वरस्य भुवम् ।

6671.

3090. सौभाग्यकवचम् । *Saubhāgyakavaca*.

Substance, country-made paper. 10×4 inches. Folia, 1-6. Lines, 9. Extent in ślokaś, 65. Character, Nāgara. Appearance, fair. Complete.

The present MS which was described in L. X. 4215 contains besides the *Saubhāgyakavaca* assigned to the *Nityāṣoḍaśikārṇava*, the *Pārāyaṇastotra* (Fol. 6B), complete in ten verses and assigned to the *Jñānārṇava*.

Beginning (of the Pārāyaṇastotra):—

शिवं पद्मासनासुतं मुद्रस्तुतिस्तत्रिमाम् ।
वन्दे वाग्देवतां देवीं महाशिवपुरसुन्दरीम् ॥ १ ॥

6672.

5963. **त्रैलोक्यमोहनकवचटीका ।** *Commentary on the Trailokyamohanakavaca.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 9. Lines, 11. Extent in ślokaś, 340. Character, Nāgara. Date, Śaka 1517. Appearance, old and discoloured. Complete.

A MS containing the text of the *kavaca* has been described under No. 5815 above.

Beginning :—

अथ त्रैलोक्यमोहनकवचस्य टीका । ४०

श्रीदेव्यवाच ।

श्रीमन्निपुरसुन्दर्या या या विद्यास्त्वयोदिताः ।

ज्ञाप० । प्रकीर्तिताः ॥ ८ ॥

शिवो मे वाग्भवं पातु कण्ठैलङ्ग्रींस्वरूपकम् ।

कामं विष्णुयुतं देवि शक्तिमावेन्द्रमेव च ॥ ९ ॥

महामायां ततः पश्चाद्वाग्भवं बीजमुद्भरेत् ।

अस्यार्थः ।

कामं कङ्कणरूपं ककारं विष्णुना अकारेण युतं तेन क इति सिद्धम् ।

शक्तिः एकारः माया शीर्ष ईकारः । इन्द्रः लकारः । महामायां
ङ्ग्रीं ॥ १ ॥

हस्तकङ्कणीं कलाटश्च पातु कामेश्वरादि माम् ।

विषयान्तरतः पश्चात् कलौ कङ्कणिवन्नि च ।

मायाखरेण संयुक्तं नादविन्दुकजान्वितम् ।

प्रथमं कामराजस्य बीजं परमदुर्लभम् ।

अस्यार्थः ।

वियत् हकारः सखरः । चन्द्रः सखरः सकारः । ककारजकारौ
सखरौ । लकुली व्यङ्गनरूपः हकारः । वह्नि व्यङ्गनरूपः रेफः ।
एतत् लकुलीवह्निरूपं व्यङ्गनद्वयं मायाखरेण दीर्घईकारेण संयुक्तं
कृत्वा नादेन अर्द्धचन्द्रेण ईकारेण विन्दुकजया विन्दुखरेण च अन्वितं
कर्तव्यं तेन हसकजङ्गौ इति वर्णरूपम् । प्रथमं कामराजस्य
कूटं पञ्चमोविद्यायां स्थितं भवति । पञ्चमोविद्यायास्तु द्वितीय-
कूटं भवति ॥ २ ॥

Colophon :—

इति त्रैलोक्यमोहनकवचस्य भाष्यं टीका च सम्पूर्णा ।

Post-colophon Statement :—

शालिवाहनशके नगपूर्णतर्कमेदिनीयुते नृपतौ च ।

क्रोधने तपसि मास्यसितेऽर्क्षे वासरे विधितियौ स्वपरार्थम् ॥

श्रीमन्निसुरसुन्दर्याः कवचं परमोत्तमम् ।

त्रैलोक्यमोहनाख्यं हि सटीकमलिखष्टिवः ।

6673.

8959. मकरन्दस्तोत्रम् । *Makarandastotra.*

Substance, country-made paper. 10×4 inches. Folia, 5. Lines, 7.
Extent in ślokas, 50. Character, Nāgara. Date, Śamvat 1910. Ap-
pearance, fair. Complete in 17 stanzas.

Another MS of the *stotra* is described in Mad. XIX. 10807 where it is attributed to Kālidāsa. The last verse of the present MS is not found in the Madras MS.

Last verse :—

पूजयित्वा विधानेन महात्रिपुरसुन्दरीम् ।
इदं स्तोत्रं पठित्वा तु देवीसायुष्यमाप्नुयात् ॥

Colophon :—

इति श्रीशिवोक्तं मकरन्दाख्यं स्तोत्रं समाप्तम् ।

Post-colophon Statement :—

लिखितमिदं जगदीशाख्येन हरनन्दगिरियत्थं । संवत्
१६०१० । चैत्रशुक्लत्रयोदश्यां रवौ ।

6674.

11065. [मानसपूजनम् । *Mānasapūjanam.*]

Substance, country-made paper. 10×4½ inches. Folia, 5. Lines, 10.
Character, Nāgara. Appearance, fair. Incomplete.

It contains 52 verses or *mantras*, one of which is presumably to be uttered on the occasion of presenting a particular object to the deity. The work agrees with the *Mānasikapūjana* attributed to Śaṅkarācārya and described in L. VI. 2236. It was published under the name *mānasapūjana* (in 71 verses) by Sourindra Mohan Thakur (Calcutta, Samvat 1933) as well as in the collected works of Śaṅkarācārya (Vol. 17, pp. 218–35) under the name of *Devicatuḥṣaṣṭyupacārapūjāstotra* (in 72 verses). The present manuscript does not contain the full name of the work but the leaves are marked in the left hand corners with the letters मा. पू., apparently an abbreviation for मानसिकपूजन ।

Durvāsas.

6675.

578. ललितास्तवरत्नम् । *Lalitāstavaratna.*

Substance, country-made paper. $8\frac{1}{2} \times 3$ inches. Folia, 22. Lines, 6-7. Extent in ślokas, 320. Character, Nāgara. Date, Śamvat 1851. Appearance, old and dilapidated. Complete.

The present MS has been noticed in L. IV. 1509. Two MSS of the work are described in Mad. XIX. 10827-8, of which one does not mention the name of any author, while the other attributes it to Śaṅkarācārya.

Post-colophon Statement :—

+++ संवत् १८५१ समये कार्तिक शुभ वद्य[मा]स्वारामेव
लिखितं कार्यं परार्यं च । पठतु शुभं भूयात् ।

6676.

5782. देवीमहिम्नःस्तोत्रम् । *Devīmahimnaḥstotra.*

Substance, country-made paper. 9×4 inches. Folia, 12. Lines, 7 on a page. Extent in ślokas, 170. Character, Nāgara. Appearance, discoloured. Complete in 55 stanzas.

Beginning :—

ओमातस्त्रिपुरे परात्परतरे देवि त्रिजोकीमहा-
लौक्यार्चवमश्विनोद्भवसुधापासुर्बर्ज्यजम् ।
उद्यद्भ्रातुसहस्रनूतनजपापुष्पप्रभं ते वपुः
स्थाने मे स्मरतु त्रिजोकमिजयं ज्योतिर्जयं वाङ्मयम् ॥
आदिज्ञानसमस्तवर्षसुमविप्रोते वितानप्रभे
ब्रह्मादिप्रतिमाभिकीर्तितवडाधाराजकक्षोत्रते ।
ब्रह्माब्जाजमहासने भवन्ति ते मूर्तिं भजे चिन्मयीं
लौक्यायतपीतपद्ममहामध्यचिकीर्षिताम् ॥

End:—

दुर्वासा विदिततत्त्वमुनीश्वरेण
 विद्याकलायुवतिमन्त्रमूर्तिर्नैतत् ।
 स्तोत्रं विधाय हृषिर्न त्रिपुरात्मिकायाः
 वेदागमोक्तपटलैर्विदितैकमूर्तेः ॥ ५५ ॥
 [सदसदगुणहृदयचमत्कृतमुनिविद्यहो भगवान् ।
 सर्वासामुपनिषदां दुर्वासा जयति देशिकः प्रथमः ॥ ५६ ॥]

The last verse is found in the two MSS described below.

Colophon:—

इति श्रीदुर्वा[स]साकृतं देवीमहिम्नः स्तोत्रं सम्पूर्णम् ।

6677.

5976. *Devīmāhīmnaḥstotra.*

Substance, country-made paper. 9½ × 8 inches. Folia, 20. In Tri-pāṭha form. Character, Nāgara. Date. Samvat 1831. Appearance, old and discoloured. Complete in 56 verses.

The colophons of this and the following MS call the hymn *Sundarīmāhīmnaḥstotra*. The text is here accompanied by the commentary of Nityānanda another MS of which is described in Ulwar 2381, Extr. 640.

Beginning of the commentary:—

श्रीविद्यामन्दनावाप्तिपुम्नं
 स्रुत्वा खान्तध्वान्तभानुप्रभावम् ।
 सर्वोत्कृष्टं शोधभट्टारकोक्तं
 स्तोत्रं श्रीमत्सुन्दरीश्रीमहिम्नः ।

पूर्वं कैश्चिद्याहृतं नेति भोतो
 गूढार्थत्वात् कल्पबुद्धिस्तथापि ।
 शिष्टैरिष्टैरोहितोऽहं गुह्यतया
 नित्यानन्दः सारतो व्याकरोमि ॥

...

इह खलु सकलागमार्थेष्वप्यवर्त्तौ साक्षात् शिव एव अगस्त्या-
 गर्भसम्भूतः क्रोधभट्टारकाख्यदुर्वासा महासुनिः श्रीमहात्रिपुर-
 सुन्दर्याः सागुभावं महिम्नः स्तोत्रं चिजोर्बुरादौ ब्रूटत्रयदेवता-
 भावनाकर्म मङ्गलमाचरति श्रीमातरिति ।

End of the commentary :—

इति त्रैपुरं श्रीमहिम्नं गुह्यतया
 मया व्याहृतं धीतवे सिद्धये च ।
 सतां साधकानां सुविद्यैः सुधीरै-
 स्त्विहं लोकनीयं हृदा निश्चलेन ॥

Post-colophon Statement :—

संवत् १८३१ आषाढवदी अमावस्या[यां] शुक्रवासरान्वितायां
 मया गोवर्द्धनेन कौलेन चित्रितमिदं सुन्दरीमहिम्नं शुभदम् ।

6678.

6076. *Devimahimnaḥstotra.*

Substance, country-made paper. 8½ × 6 inches. Folia, 18 by counting.
 Lines, 16. Extent in ślokas, 450. Character, Nāgara. Appearance, old.
 Incomplete.

The text is accompanied in the present MS also by
 the commentary of Nityānanda.

The MS breaks off abruptly in the middle of the commentary of the first stanza (Fol. 1A) of which the *pratīka* only is given; and Fol. 1B is left entirely blank. Fol. 2A opens in the middle of the commentary on stanza 20.

Śaṅkarācārya.

6679.

3108. आनन्दलहरी । *Anandalaharī*.

Substance, country-made paper. $9\frac{1}{4} \times 4\frac{1}{4}$ inches. Folia, 32. Lines, 5. Character, Nāgara. Appearance, old. Complete in 107 stanzas.

MSS in Nāgarī characters, except the one containing the commentary of Kaivalyāśrama, refer to the hymn as *Saundaryalaharī* while MSS in Bengali characters as also MSS of commentaries by Bengali authors consistently refer to it as *Anandalaharī*. The Vanivilasa Press edition of *The Works of Sankaracharya* (Vol. 17, pp. 125–50) refer to it as *Saundaryalaharī* while under the name *Anandalaharī* it contains (Vol. 17, pp. 159–64) an entirely different hymn, a MS of which (No. 9490) is described below. The Theosophical Publishing House of Adyar has recently published an attractive edition of the work, together with English translation, explanation in English, diagrams and an appendix on Prayoga (Adyar, 1937).

6680.

4289A. *Anandalaharī*.

Substance, palm-leaf. 14×1 inches. Folia, 1–13B. Lines, 3–5. Character, Uḍiyā. Appearance, good. Complete in 103 stanzas.

6681.

5050. *Ānandalaharī*.

Substance, country-made paper. $13\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 20. Lines, 4.
5. Character, Bengali. Appearance, old. Complete in 106 stanzas.

Post-colophon Statement :—

ঐদেবীচরণাভিষেকবন্দ্যোপাখ্যায়পুস্তকম্ ।

গোবিন্দরামদাসেন ভিষণা লিখিতং দ্রুতম্ ।

6682.

9383. *Ānandalaharī*.

Substance, country-made paper. 11×7 inches. Folia, 10. Lines, 23.
Character, Nāgara. Appearance, fair. Complete in 103 stanzas.

Colophon :—

इति श्रीशङ्कराचार्यविरचितं सौन्दर्यलहरीस्तवं समाप्तम् ।

कृतिर्त्रिविधविषयमख्यानमखिलकविमखनखखनपरायणं महा-
तान्त्रिकश्रीशङ्कराचार्याख्यम् । शु[भ]मख ।

Post-colophon Statement :—

लिखितं मया पण्डितमुकुन्दरामेण प्रयत्नोद्देशा[ः] पठनार्थम् ।
संवत् १८०० च ज्येष्ठशुक्लपक्षां शुक्लवासरे शुभं भूयात् ।

6683.

9868. *Ānandalaharī*.

Substance, country-made paper. $10\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 1-19. Lines.
6. Character, Nāgara. Appearance, fair. Complete in 100 stanzas.

6684.

9823. *Ānandalaharī*.

Substance, country-made paper. $7 \times 4\frac{1}{2}$ inches. Folia, 12. Lines, 11.
Character, Nāgara. Date, Śamvat 1877. Appearance, old. Complete in 102 stanzas.

Post-colophon Statement :—

संवत् १८७७ । लिखितं गुरदयादेन देव्याः स्वयमनुत्तमम् ।

6685.

9824. *Ānandalaharī*.

Substance, country-made paper. 7×4 inches. Folia, 34. Lines, 6.
Character, Nāgara. Appearance, fair. Complete in 103 stanzas.

6686.

11062. *Ānandalaharī*.

Substance, country-made paper. 10×4 inches. Folia, 19. Lines, 7.
Character, Nāgara. Appearance, fair. Complete in 104 stanzas.

6687.

9684. *Ānandalaharī*.

Substance, country-made paper. $9 \times 4\frac{1}{2}$ inches. Folia, 3. Lines, 9.
Character, Nāgara. Appearance, fair. Incomplete.

It runs up to a portion of verse 15.

6688.

919. *Ānandalaharī*.

Substance, country-made paper. $12 \times 4\frac{1}{2}$ inches. Folia, 60. Lines, 11.
Extent in ślokas, 2,000. Character, Nāgara. Date, Śamvat 1810. Appearance, old. Complete with commentary on 101 stanzas.

The text is accompanied by the commentary of Kaivalyāśrama. The present MS is noticed in L. V. 1820 where the commentary is stated to be anonymous. Other MSS of the commentary are noticed in Bik. No. 519, L. IV. 1716, VSP. p. 54, IO. IV. 2621 and Oxf. 168.

Post-colophon Statement :—

श्लोकसंख्या १६०० । श्रीनृपतिविक्रदितिराज्ये १८९०
 शुभवर्षे पौषमासे शुक्लपक्षे तिथैकादश्यां शनिवारयुता[चां]
 लिखितमिदं पुस्तकं ना + करामेण वसुदेवजातीय नवपुरमध्ये
 पठनार्थे व्यायारामजातीय मुञ्जये । सिद्धिरस्तु लेखकपाठकयोः ।
 शुभमस्तु ।

6689.

3694. *Ānandalaharī*.

Substance, country-made paper. 14×3 inches. Folia, 36. Lines, 5, 6, 7. Extent in ślokas, 750. Character, Bengali. Date, Śaka 1674. Appearance, old and worn out. Complete with commentary on 101 stanzas.

The present MS contains the text of the hymn accompanied by the commentary of Govinda Tarkavāgīśa. Two verses (मञ्जोरशोभिचरणं and इत्थं शङ्करमूर्तिना, etc.) which are found in some MSS of the *stotra* occur here after the colophon of the commentator and there is no commentary on these verses. Other MSS of the commentary are noticed in L. X. 3373 and VSP. p. 53.

Post-colophon Statement :—

श्रीसाध्व्यारामदेव सार्वभौ लिखनं पुस्तकम् । शकाब्दाः
 १६७४ ।

6690.

5204. *Ānandalaharīṭikā*.

Substance, country-made paper. $15\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 19. Lines, 7. Extent in ślokas, 750. Character, Bengali. Appearance, discoloured. Complete.

The present MS contains only the commentary of Govinda Tarkavāgīśa. The last verse which is commented upon is numbered 102. This is followed as in the previous MS with the two verses without any commentary.

6691.

3434. *Ānandalaharīṭikā*.

Substance, country-made paper. 14×3 inches. Folia, 38. Lines, 7. Extent in ślokas, 1,100. Character, Bengali. Appearance, discoloured and worn out. Complete with commentary on 103 stanzas.

The present MS contains the commentary of Gaṅgāhari, other MSS of which are described in L. II. 750 and HPR. I. 28.

Post-colophon Statement ;—

शकाब्दाः । भाद्रस्य सप्तमदिने चन्द्रस्य दिवसे समाप्तोऽयं
ग्रन्थः ।

6692.

3905A. *Ānandalaharīṭikā*.

Substance, palm-leaf (with a few folia on paper). 16×1 inches. Folia, 56 (by counting). Lines, 4. Extent in ślokas, 900. Character, Bengali. Appearance, old and dilapidated. Complete with commentary on 101 stanzas.

The MS contains the commentary of Śrīkṛṣṇa. In the MS described in L. VII. 2415 the name of the commentary is given as Mañjubhāṣiṇī and that of the author as Kṛṣṇācārya. VSP (p. 53) also notices a MS of the work where no name of the commentary is given. The epithet 'Tarkālāṅkāra used with the name of the commentator in the present MS may be due to a confusion with the well-known Bengali Smṛti author of that name.

Beginning :—.....

पुरा किल वाराणस्यां ब्रह्ममोमांसाभाष्यकारो दैतवादविमुखो
जगद्विजयो परिब्राजकाचार्यश्रीशङ्करः शङ्करप्रतिमोऽपि श्रीशक्ति-
भक्तिविधुरतया चिरमनुविरहजन्यक्षोभपरम्परामनुभूतवान् । अथ
शक्तिभक्तिवैधुर्यविन्दम्भितेयं सनदुःखघारेति ध्यानपरीपाकतो
निर्जोय शक्तिकलायाः श्रीमदन्नपूर्वायाः प्रासादं ब्रजबर्चसपथि
वर्त्मखेदेन निव्यन्दतां प्राप्तकचैव श्रीब्रह्मशक्तिं क्रीति स्म शिव
इत्यादि ।

End :—

+ + भीति पद्यं न सकलपुस्तकस्यं न वा श्रीमदाचार्यकृतमिव
लक्ष्यते इति न [द्या]ख्यातमिति ।

सङ्करन्ति + + + + साधौनविभवे पथि ।

पराभिप्रायगहनप्रवेशं साहसं महत् ।

यदि + + भवद्विदपलभ्यते ।

तत्र साहायकं धीराः परं कुरत वो नमः ।

Colophon :—

इति श्रीतर्कालङ्कारभट्टाचार्यश्रीलश्रीकृष्णशर्मकृतानन्दनहरी-
टीका समाप्ता ।

Post-colophon Statement :—

+ + + + হরীদাসঃ সৌযুক্তঃ সূত্রমেব চ ।
 আনন্দজহরীটীকা লিখিতচাত্মহেতুনা ।
 গতেতি শ্রীকে শ্রুতমাত্মকানাং
 অর্জুনেতি তাবাগ + বস্তুরে + + ।
 মাসদ্বয়ম্বেব মখায়জ্ঞানাং
 বর্ষাণি মাসানি দিনানি সঙ্খ্যা ।

6693.

3973. *Ānandalahariṭikā.*

Substance, machine-made ruled paper (in book form). $8\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 58. Lines, 15. Extent in ślokas, 1,700. Character, Bengali. Appearance, fair. Incomplete.

The present MS contains the commentary called *Haribhaktisuddhodayā* by Harinārāyaṇa up to a portion of stanza 64. Another MS of the commentary is described in HPR. II. 17.

6694.

6582. *Ānandalahariṭikā.*

Substance, country-made paper. $19 \times 3\frac{1}{2}$ inches. Folia, 41. Lines, 8, 9. Extent in ślokas, 2,000. Character, Bengali. Appearance, fair. Complete with commentary on 103 stanzas.

The present MS contains the commentary by Mahādeva Vidyāvāgīśa, another MS of which is described in IO. IV. 2624. Verses occurring at the end of the India Office MS give the genealogical account of the commentator and the date of composition of the commentary as 1527 Ś.E. These verses are not found in the present MS.

6695.

5116. *Ānandalaharīṭikā*.

Substance, country-made paper. $13\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 26. Lines, 7. Extent in ślokas, 800. Character, Bengali. Appearance, old and discoloured. Incomplete.

The present MS contains the commentary of Raghu-nandana up to a portion of stanza 57.

Beginning :—

उत्थायाम्बुनिघेर्निरीक्ष्य परितः पुंसः प्रतापोद्भटान्
नारीरूपधरस्य कैटभरिपोः साम्निध्यमभ्यागता ।
अनमोर्दभरेण विभति पुरस्तस्मिन्निजामाह्वतिं
ब्रीडामोहितविस्मिता भगवती लक्ष्मीः शिवायास्तु वः ॥

अपि च ।

मुनीन्द्राणां साक्षादचलदुहितुः पाणिकमले
ऋहोते सञ्ज्ञाचं मदनरिपुणा कामुकतया ।
ददम्यागामांस्ते स्मितवर्णितमालोप्य परित-
कतोयाया वृष्टेः कुशलयतु लज्जापरिचयः ॥

अपि च ।

अयेसरः सकलशास्त्रविशारदानां
ओचन्मौलिरदभूद्विजवंशमौलिः ।
यस्यैककण्ठपदबोमवलयस्य बाणो
स्त्रीयाभिमानमहिमानमुरीकरोति ॥

ओचन्मौलितनयः कविचक्रवर्ती
बाणोविनोदरसिको रघुनन्दनोऽयम् ।
ओष्ठश्चरप्रतिज्ञतेरिह शङ्करस्य
काये दूकृद्विषये विदधाति टीकाम् ॥

विचार्य्यागमशास्त्राणि सद्गुरोवपदेशतः ।

आनन्दजहरोटीकां तनोति प्रीतये सताम् ॥

ओत्रिपुरसुन्दरीचरणोपासनपरः ओष्ठद्वाराचार्यः शक्तेः प्रभवं
जगदिति प्रतिपादयन्नाह । शिवः शक्त्या युक्तं इत्यादि ।

6696.

10299. *Ānandalaharī.*

Substance, country-made paper. 11×5 inches. Folia, 35. Lines, 15.
Extent in ślokas, 1,100. Character, Nāgara. Appearance, old and worn out.
Complete in 102 stanzas.

The text in the present MS is accompanied by the
commentary of Rāmabhadra another MS of which is found
in the old collection of the Society.

Beginning of the commentary :—

नमामि परमं देवं शिवं शान्तमनामयम् ।
शिवश्च यत्प्रसादेन शिवे षड्व्यादिकर्तृता ॥
ओविश्वनाथतनयः सर्वविद्याविशारदः ।
रामभद्रो विदुषुते सौन्दर्यजहरोत्सुतिम् ।
ओष्ठद्वारक्षतां पुण्यां सौन्दर्यजहरोत्सुतिम् ।
आख्यातुमारभे भक्त्या क्षुण्मर्हन्ति स्वरयः ॥

Colophon of the commentary :—

इति ओरामभद्रमिश्रविरचिता सौन्दर्यजहरोटीका मनोरमा
अनुनीक्षता ।

6697.

5967. *Ānandalaharī.*

Substance, country-made paper. 10½×6 inches. Folia, 56. Lines,
14. Extent in ślokas, 1,600. Character, Nāgara. Appearance, fair.
Complete with commentary on 103 stanzas.

The present MS contains the text accompanied by a commentary by Kavirāja.

The letters within square brackets in the colophon below are in red ink, evidently written by a later hand.

Beginning of the commentary :—

ॐ सकलसुरासुरभौजिमखिनोराजितचरकमनोऽखिमादि-
प्रवरसिद्धिसेवितपद्मदानप्रपुतदुर्लभरजोनिकारः कपिलपुरःसर-
सिद्धकाङ्क्षितदर्शनो भगवान् श्रीशङ्कराचार्यः परमापदूतजनतो-
द्धारार्थविरचितकाव्यश्रेयसिः महाविद्यां स्रुटोक्तुर्व्यक्तमेव कौति
शिव इति ।

Colophon :—

इति श्री[क]वि[रा]ज[ज्ञ]ता सौन्दर्यजहरीटोका सम्पूर्णा ।

6698.

10260. *Ānandalahariṭikā.*

Substance, country-made paper. $8\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 35. Lines, 13. Extent in ślokas, 875. Character, Nāgara. Appearance, old and discoloured. Complete with commentary on 102 stanzas.

The present MS contains the commentary of one whose name appears to have been Nirāñjana.

Beginning :—

शिवः श्रुत्येति । ननु कथं परमहंसपरिव्राजकाचार्यस्य परि-
वर्जितसकलविषयसुखस्य परमात्मविदः श्रीशङ्करभगवतो भवान्या
सौन्दर्यवर्णने प्रहस्तिरनौचित्यादिति चेन्ननु भवान्या ब्रह्माभेदेन ब्रह्म-
वर्णनेव भवानौवर्णनमिति नानौचित्यं वदामः ।

Colophon :—

इति श्रीमन्निरञ्जनोटीकायां सुबोधिन्दा सौन्दर्यजहरी समाप्ता ।

6699.

9490. *Anandalahari*.

Substance, country-made paper. $9 \times 4\frac{1}{2}$ inches. Folia, 5. Lines, 7. Extent in ślokas, 45. Character, Nāgara. Date, Samvat 1751. Appearance, old. Complete in 20 stanzas.

An edition of the hymn, complete in 20 stanzas, has been published in *The Works of Sankaracharya* (Vanivilas Press edition, Vol. 17, pp. 159–164).

Post-colophon Statement :—

इन्दुतर्कगचक्रसम्मिलिते ज्येष्ठमासि सितपूर्वसंयुते ।
दिनकरस्य दिवसे हि पुस्तकं सूर्यमणिनामाख्यलेखितम् ।
सद्गुरुभोजानायाय पठनार्थम् ।

(4) BHAVĀNI.

6700.

3130. भवानीसहस्रनामस्तोत्रम् । *Bhavānisahasra-nāmastotra*.

Substance, country-made paper. $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1–33. Lines, 7 on a page. Extent in ślokas, 230. Character, Nāgara. Date, Śaka 1701. Appearance, good. Complete.

The present MS is described in L. X. 4113. The *stotra* has been published in the *Stotraratnākara* (Vol. II, pp. 1–23, Madras, 1929). It is assigned to the *Rudrayāmala*.

Post-colophon Statement :—

श्रीसंवत् १८२६ श्रावणे १००१ चैत्र शुद्ध १ भौष ।

6701.

3774. *Bhavānīśahasranāmastotra.*

Substance, country-made paper. 8×4 inches. Folia, 22. Lines, 7.
Extent in ślokaś, 230. Character, Nāgara. Appearance, discoloured.
Complete.

The present MS has no colophon.

6702.

2148. भवानीस्तवराजः । *Bhavānistavarāja.*

Substance, machine-made paper. 6×3½ inches. Folia, 2. Lines, 6.
Extent in ślokaś, 10. Character, Nāgara. Appearance, fair. Incomplete.

The *stava* proper appears to be missing in the present MS which contains the *dhyāna* and *nyāsa* only.

Beginning :—

अस्य श्रीस्तवराजस्य सदाशिवशक्तिः स्मृतः ।
देवता जगतां घाञ्चो [चि]कूटा परमोत्तमा ॥
इन्दोरुक्तुम् समाख्यातं मनसा इच्छितं यजम् ।
अथ ध्यानं वदाम्यस्या देव्याः परममुत्तमम् ॥
ज्ञातेन चैन जायन्ते नृणां पूर्वा मनोरथाः ।
माघेक्षाप्रोक्षाभाक्पद्मात्मजाकृतिम् ॥
अग्रे रत्नारविन्दाभां चतुर्भुजसमन्विताम् ।
यैवेयाङ्गदसंयुक्तां जसत्वाक्षीकजापिनीम् ॥

End :—

एवं न्यासविधिं कृत्वा श्रुतमादौ मनुं ययेत् ।
स्तवराजं पठेत् पश्चात् पुनरग्रे च सम्पूटम् ॥

Colophon :—

इति सप्तमसु मङ्गलमसारे श्रीभवानीस्तवराजः सम्पूर्णः ।

Sāhib Kaula.

6703.

6019. देवीनामविज्ञासः । *Devīnāma-vilāsa*.

Substance, country-made paper. 7×6½ inches. Folia, 1-402 (bound in book-form). Lines, 7. Extent in ślokas, 3,000. Character, Nāgara. Appearance, fair. Complete in 16 chapters.

This is a poem which seeks to elucidate each of the one thousand names of Bhavānī (as found in the *Bhavānī-sahasranāmastotra* described above), by one verse, beginning from chapter VI (Fol. 162B) and ending in chapter XV (vol. 375B). The earlier chapters describe how Śiva, questioned by Nandikeśvara, related the greatness of the Divine Mother—greatness that led even Śiva to eulogise Her. The last chapter praises the hymn of thousand names.

Beginning:—

चिद्रूपं कृतनामक्यविभवं चैक्यक्यं तुभे-
 राखीदक्षि भवन्त्यतीति वचसा दूरेऽपि सत्तावदुः ।
 तत्तायुक्तवियुक्तियुक्तिकलनं भक्त्यु सुक्तिप्रथं
 श्रीशम्भोर्नयति कभावनमधुरं तच्छक्तिरूपं महः । १ ।
 सोऽहं तेन मुक्तः प्रमुक्तहृदयः सर्वज्ञवद्व्यासपि
 सुन्दर्याः स्ववराज ईशकथिते नाज्ञा पुरा नदिने ।
 साक्षिव्कौल इति प्रसिद्धमहसि व्यानेऽमरो दर्शये
 सातन्त्रेण निवेष्टितात्मविभवः सुतोर्विनाशं कृतम् । २ ।

Chapter VI introduces the subject-matter as follows:—

Fol. 160A, शम्भुश्च यानि नामानि देवो
 देव्याः स्युः पूर्वमुद्देशपूर्वम् ।
 साक्षिव्कौलानि भक्त्यैकवशो
 हतैरयं जल्यद्विर्वचम् । २ ।

विष्णुमायाभिधे सिद्धसरस्वत्यपिर्वर्तिते ।
 पर्यायेणेह वक्ष्या च तरङ्गाख्योपादिता ॥ ३ ॥
 आपि आप्यन्धनामानि विद्यहान्तरितानि च ।
 वर्तितानि न दूष्याणि तान्युद्भावयता स्वयम् ॥ ४ ॥

Each chapter ends with a verse-colophon. The first half of this verse is common to all the chapters. The second half which changes from chapter to chapter occasionally refers to other works of the author. The concluding verses of chapters I and XVI, and the second halves of similar verses of the remaining chapters are quoted below.

Chapter I :—

- 30B, आसातन्ममहायुभूतिकनया वक्ष्यं भविष्योक्ते
 साहित्यकौल इति प्रयावति षडे निष्प्राप्ति यः सासनम् ।
 देवीनामविलासनाम्नि विद्यते तत्तत्प्रभावोदयात्
 तत्प्राये शिवसिद्धिर्गौतिसहजे भक्तिः प्रधानागमम् ॥
- 46A, गायत्रीमनुजेनुवन्तततनीर्भाष्यस्य तेनागमम्
 काये नामविलासनाम्नि रचिते भक्तिर्दयोः पूरणी ।
- 71A, देवीनामविलासनाम्नि ललिताचित्स्माराद्वय-
 आतर्क्य तदोयकाव्यन्दपतौ भक्तिस्तुतोयागमम् ॥
- 141B, सधित्पूर्वपदप्रज्ञावृत्तिभागानन्दकन्दस्यनु-
 ज्ञादे तस्य ज्ञातौ विलास उदिते भक्तिस्तुतोयागमम् ॥
- 159B, तत्प्राये शिवशक्तिपूर्वकविलासानुद्भूते संभूते
 शक्त्यज्ञेन विलासनाम्नि महिता भक्तिर्गता पञ्चमी ।
- 185B, तत्प्राये कुलदेवताज्ञयगतेः श्रीप्रारिकायाः स्व-
 मन्तोद्धारकमानते स्वसहजं भक्तौ रसाङ्गागमम् ॥
- 206B, तत्प्राये गुरुवृत्तचिन्तनमयोः सोदर्वभावं जिते
 देवीनामविलासनाम्नि विरतिं भक्तिर्गता सप्तमी ॥

- 228B, तत्प्राये सहजार्चनादिपदवत्त्वाः बह्विधायाः चतु-
द्रूपे नामविनासनास्त्रि सुरसा भक्तिर्द्यतौतादृमौ ।
- 250B, काथे तस्य निजात्मबोधसहजे कश्चोरविस्त्रातता-
हेतोर्दुर्गकलावपि प्रवितते भक्तिर्नवाङ्गागमत् ।
- 271B, तत्प्राये चरणादिघातयमकं औचन्द्रमौलिकव-
भाटत्वेन समागतेषु दृश्यमौ भक्तिर्विरामं गता ।
- 292B, तत्प्राये चरणादियतयमकं च सुप्रभातकव-
सोदयं कलयत्सुच विरतिं भक्तिर्भवाङ्गागमत् ।
- 315B, काथे तस्य सहोदरेषु विहतेर्गौतानुसारं प्रति-
भान्ता नामविनासनास्त्रि विरतिं भक्तिर्गता द्वादशौ ।
- 335B, काथे तस्य समागतेऽभगिर्गौ सज्जातकोदाहृतिं
पिचान्तेषु विनासनास्त्रि विरतिं भक्तिस्त्रयोदशगात् ।
- 356B, पिचैः पद्यगणैर्विभासिततनूरन्यागवाप्य स्थितौ
काथे तस्य विनासनास्त्रि विरतिं भक्तिश्चतुर्दशगात् ।
- 375B, काथे तस्य पराविचार्यविषये सत्यप्रायश्चादिका
देवीनामविनासनास्त्रि तिथिभिर्भक्तिर्गतेऽष्टाङ्गिता ।
- 392B, औद्यव्यात्मपरानुभूतिविभवाऽश्लेषाकौलादभूत्
साहिष्कौल इति स्फुटं शिवपदं बुद्धेर्नगिन्यान् यत् ।
भक्तिकङ्कतिराणितस्य सुफलक्षन्ता गता मे महा-
काथे नामविनासनास्त्रि कजितापूर्वप्रथा बोटशौ ।

The date of the composition of the work (1667 A.D.)
is given:—

- 397B, शाके विक्रमभूतोनगमुजामाजैर्मिते चायने
कश्चोरेषु च नेत्रवेदगणिते पक्षे शुचौ माघये ।
भूतांशे गणपाक्षिपेऽन्तमनचदेदिवर्षाङ्गिते
साहिष्कौलपदे विनासमुदितः औद्यव्यात्माम्बु ।

Last Colophon :—

इति श्रीनामविज्ञातः शुभदः समाप्तः । स्मृतिरियं श्रीमन्-
महामाहेन्द्राचार्यसाहित्यकौनपादानाम् ।

(5) BHUVANĒSVARI.

6704.

4706D. भुवनेश्वरीस्तोत्रकवचे । *Bhuvaneśvaristotrakavaca.*

Substance, country-made paper. $13\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 21B-25A. Lines, 8. Extent in ślokaś, 75. Character, Bengali. Appearance, good. Complete.

The *stotra* is taken from the *Śāradātīlaka* (Ch. XXIV. 86-111). The *kavaca* is assigned to the *Rudrayāmala*.

Beginning of kavaca :—

देव्यवाच ।

भुवनेश्वर्याच्च देवेश मायाविद्याः प्रकाशिता ।

श्रुताच्चाधिगताः सर्व्व्याः श्रोतुमिच्छामि साध्यतम् ।

त्रैलोक्यमङ्गलं नाम कवचं यत् पुरोदितम् ।

Colophon of kavaca :—

23A, इति द्वादशमो देवेश[र]संवादे त्रैलोक्यमङ्गलं नाम
भुवनेश्वरीकवचं समाप्तम् ।

(6) DURGĀ.

6705.

148. दुर्गादादिनामस्तोत्रम् । *Durgādādināmastotra.*

Substance, country-made paper. $16 \times 5\frac{1}{2}$ inches. Folia, 1-12. Lines, 8. Extent in ślokaś, 265. Character, Bengali. Appearance, fair. Complete.

The present MS was described in L. I. 461. The *stotra* which consists of 1,000 names of Durgā, all beginning with the letter *d*, does not agree with the one of the same name published by Annadacarana Bhattacarya (Murshidabad, 1331 B.S.) and assigned to the *Kulārṇava*.

(7) MAHIṢAMARDINĪ.

6706.

10670. महिषमर्दिनीसहस्रनामस्तवः । *Mahiṣamardini-sahasranāmastava*.

Substance, country-made paper. $14\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 10 (by counting). Lines, 6. Extent in ślokas, 160. Character, Bengali. Appearance, old, worn-out and faded. Complete.

Beginning :—

ईश्वर उवाच ।

अथ वक्ष्ये महेशानि + + + + सहस्रकम् ।

यस्य विज्ञानमात्रेण भवेत् + + + + + ।

Colophon :—

इति + + + + + मर्दिन्याः सहस्रनामस्तवः समाप्तः ।

(8) ANNAPŪRṆĀ.

6707.

9816. अन्नपूर्णास्तोत्रम् । *Annapūrṇāstotra*.

Substance, country-made paper. $9\frac{1}{2} \times 5$ inches. Folia, 6. Lines, 16. Extent in ślokas, 80. Character, Nāgara. Date, Samvat 1879. Appearance, old. Complete.

The *stotra* proper contains about 50 stanzas. It is therefore styled *pañcāśikā* in two of the stanzas towards the end.

Beginning of the stotra proper :—

श्रीदेववाच ।

देवदेवेश मे शीघ्रं दारिद्र्यं न भवेद्यथा ।

कां देवतां नमस्कृत्य वद शङ्कर तत्त्वतः ॥

ईश्वर उवाच ।

अन्नपूर्णाभिर्हं वक्ष्ये चतुर्वर्गफलप्रदा[म्] ।

यस्या[ः] स्मरणमात्रेण कृतायैः साधकश्चरेत् ॥

Colophon :—

इति श्रीब्रह्मयामले ईश्वरपार्वतीसंवादे अन्नपूर्णास्तोत्रं सम्पूर्णम् ।

Post-colophon Statement :—

शुभमस्य कल्याणमस्य संवत् १८७६ अक्षिप्त आश्विनशुक्ले
चतुर्थी ३ गुरौ कार्त्तिके पराशरे च ।

(9) VAGALĀMUKHĪ.

6708.

236. वगलामुखीस्तोत्रम् । *Vagalāmukhīstotra.*

Substance, country-made paper. 16×3 inches. Folia, 3A-6A. Lines,
4. Extent in ślokas, 30. Appearance, old. Complete.

Fol. 1-2B of the present MS contains a *kavaca* of the deity. The MS has been described by R. L. Mitra in L. I. 436, 437, one number describing the *kavaca* and the other the *stotra*. The *stotra* is published in various collections of *stotras* published in Bengal.

6709.

4706A. *Vagalāmukhīstotra.*

Substance, country-made paper. 13½×4½ inches. Folia, 1-3. Lines, 9.
Extent in ślokas, 30. Character, Bengali. Appearance, old. Complete.

Folia 1-3A contains the *stotra* while the last leaf contains two *kavacas*, presumably of Kālī, one called the *śatrumardanakavaca* and the other the *ṛṇasodhanakavaca*, the colophons of which are quoted below:—

3B, इति समयातन्त्रे देवीश्वरसंवादे शृङ्गमर्दनं नाम कवचं समाप्तम् ।

इति भैरवतन्त्रे देवीश्वरसंवादे ऋष्यशोचनकवचं समाप्तम् ।

6710.

5129. *Vagalāmukhīstotra*.

Substance, country-made paper. 18×3½ inches. Folia, 2. Lines, 6. Extent in ślokas, 30. Character, Bengali. Appearance, old. Complete.

6711.

9481. *Vagalāmukhīstotra*.

Substance, country-made paper. 6½×4 inches. Folia, 2-6. Lines, 11. Extent in ślokas, 40. Character, Nāgara. Appearance, fair. Incomplete.

In the present MS the hymn which agrees with the one described above is assigned to the *Vidyārṇavatantra* and not to the *Rudrayāmala* as in the previous MSS and the printed editions. It has more than a dozen verses in the beginning describing the deity.

Colophon :—

इति श्रीविद्यादेवतन्त्रे वगजाकोचं सम्पूर्णम् ।

Post-colophon Statement :—

सं। १८१६। ॐ ब्रह्मास्त्राय विद्महे काम्भनाय नमोऽस्तु
तन्नी वगजा प्रचोदयात् १। चैत्रमासे शुक्लपक्षे एकादश्यां
बुधवासरे निश्च्युते ज्येष्ठेन शुभमस्तु । १

(10) PRATYAṄGIRĀ.

6712.

2802. प्रत्यङ्गिरास्तोत्रम् । *Pratyāṅgirāstotra.*

Substance, country-made paper. 12×4 inches. Folia, 3 (marked 11-13 on the left hand margin). Lines, 9. Extent in ślokas, 85. Character, Bengali. Appearance, good. Complete.

The *stotra* proper is of the type of a *mālāmantra* which is preceded by an introduction and followed by a *phalaśruti*. The *phalaśruti* section of the present MS is followed in the next two MSS by another *mantra* with an indication of its application and uses. This portion is not found in the present MS.

The first folia of the present MS and of the MS described under No. 5640 above (both of which form part of a larger MS) were inadvertently interchanged so that after a proper re-adjustment of the folia the latter MS is found to contain a complete copy of an *Aparādhabhāṅjanastotra* alone and no portion of the *Pratyāṅgirāstotra* as stated in the description thereof.

Fol. 3B of the present MS contains the *aparādhabhāṅjanastotra* (see below) assigned to the *Rudrayāmala*.

Beginning of the Pratyāṅgirāstotra :—

प्रत्यङ्गिरास्तोत्रं [मन्त्रस्तु] महादेवस्तुतिरनुपपद्यते प्रत्यङ्गिरा-
देवता ममाभीष्टविद्यार्थे विनियोगः ।.....

मन्दरस्य सुखासीनं भगवन्तं प्रियोजयन् ।

निपत्य चरन्ती भक्त्या पार्वती परिपूज्यते ।

श्रीदेव्याय ।

धारकोवा महाविद्या प्रत्यङ्गिरा महोदया ।

नरनारीहितार्थाय वाक्यानां रक्षयाय च ।

...
 तां तां विद्यां महेश्वरान् कथयन्त मयि प्रभो ।
 पठित्वा धारयित्वा यां नरो विन्धेन्द्रो भवेत् ॥

Colophon :—

इति चण्डोद्यमूलपाण्डित्यविनिर्गतमहातन्त्रराजे प्रत्यङ्गिरा-
 कोचं संपूर्णम् ।

6713.

9891. *Pratyāṅgirāstotra*.

Substance, country-made paper. 10 × 4½ inches. Folia, 1-5, of which No. 1 appears to be a later restoration on machine-made paper. Lines, 9. Extent in ślokas, 85. Character, Nāgara. Appearance, fair. Complete.

6714.

9492. *Pratyāṅgirāstotra*.

Substance, machine-made paper. 8 × 3½ inches. Folia, 2-5. Lines, 8, 9. Extent in ślokas, 80. Character, Nāgara. Appearance, good. Incomplete.

The *stotra* begins at Fol. 2B, the previous portion dealing with details of the worship of the deity. The *stotra* is complete in the present MS but for the colophon and some verses towards the end pertaining to the second *mantra*, found in this and the previous MS.

6715.

1981. प्रत्यङ्गिराकवचम् । *Pratyāṅgirākavaca*.

Substance, country-made paper. 9 × 4½ inches. Folia, 3. Lines, 10. Extent in ślokas, 75. Character, Nāgara. Appearance, fair. Incomplete.

Beginning :—

अथ प्रबुद्धिराकवचप्रारम्भः ।

श्रीपार्वत्युवाच ।

देवदेव महादेव सर्वज्ञ कदाद्यानिघे ।

प्रबुद्धिरायाः कवचं वचमन्मन्त्रपियम् ।

जगन्मङ्गलकं नाम प्रसिद्धं सुवचनम् ।

सर्वरक्षाकरं नृणां रहस्यमपि तद् वचा ।

श्रीशिव उवाच ।

इदं वक्ष्यामि कल्याणि कवचं शृणुनिग्रहम् ।

परप्रेषितकर्मादीन् मन्त्रशल्यादिभक्षयम् ।

(11) *INDRĀKṢI.*

6716.

9365. *इन्द्राक्षीस्तोत्रम् । Indrākṣīstotra.*

Substance, country-made paper. 9×5 inches. Folia, 3. Lines, 9. Extent in ślokas, 35. Character, Nāgara. Appearance, fair. Complete.

The *stotra* is the same as the one described under No. 5649 above (Vol. VII).

6717.

9575B. *Indrākṣīstotra.*

Substance, country-made paper. 11×4½ inches. Folia, 4B-6B. Lines 7. Extent in ślokas, 35. Character, Nāgara. Date, Samvat 1918. Appearance, fair. Complete.

Post-colophon Statement :—

शुभमस्तु । सन्वत् १९१८ मीति वैशाख सुदी २ वार सनीचर ।

(12) GĀYATRĪ.

6718.

153. गायत्रीहृदयम् । *Gāyatrīhṛdaya*.

Substance, country-made yellow paper. $18\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 1-6. Lines, 5. Extent in ślokaś, 90. Character, Bengali. Appearance, old. Complete.

The present MS is described in L. I. 475. The work, in the form of an interlocution between Vasiṣṭha and Brahmā, speaks of the origin of the Vedic *mantra* known as *gāyatrī*, as well as the esoteric meaning and potency of the different syllables constituting it. The following two MSS also contain works which are similar to and almost identical with the present one.

6719.

158. *Gāyatrīhṛdaya*.

Substance, country-made yellow paper. 16×3 inches. Folia, 5-11. Lines, 4. Extent in ślokaś, 85. Character, Bengali. Appearance, old. Complete.

The present MS is described under two headings in L. I. 442-3. The first two lines of Fol. 5A contain the concluding portion of a *gāyatrikavaca* assigned to the *Brahmayāmala*. The *gāyatrīhṛdaya* here is in the form of an interlocution between Vaiśampāyana and Brahmā as well as Brahmā and Nārada. The major portion of what is called *gāyatrikalpa* (Fol. 8-11) in the present MS is found included in similar words in the previous MS (Fol. 4B-6).

6720.

242. *Gāyatrīhṛdaya*.

Substance, machine-made paper. 8×3 inches. Folia, 7. Lines, 6. Extent in ślokaś, 70. Character, Bengali. Appearance, good. Complete.

This is assigned to the *Brahmakalpa* and is in the form of an interlocution between Yājñavalkya and Brahmā. It does not contain any portion of what is called *gāyatrī-kālpa* in the previous MS.

6721.

2087. गायत्रीकवचम् । *Gāyatrikavaca*.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folium, 1. Lines, 19 in all. Character, Nāgara. Appearance, worn out. Complete.

The different syllables of the Vedic *gāyatrī* are here invoked for the protection of the different parts of the body. MSS of *gāyatrikavaca* attributed to *Nilatantra* and *Āgama-sandarbha* are described in HPR. III. 74-5.

Beginning :—

अस्य श्रीगायत्रीकवचस्तोत्रमन्त्रस्य ब्रह्मविष्णुमहेश्वरा ऋषयः
ऋग्यजुःसामाथर्वाणि इन्द्रांसि परब्रह्मणः सारूपिणी गायत्री शक्ति-
देवता भूः[ः] बौधं सुवः शक्तिः सुवः कौणिकं गायत्रीप्रसादसिद्धये
गायत्रीमन्त्रपठनं करिष्ये ।

सर्वसत्त्वुद्धिकाहृणां मुद्गनिष्पन्नव्योतिषी ।

सर्वतत्त्वमयी वन्दे गायत्रीं वेदमातरम् ॥

Colophon :—

वशिष्टकल्पे गायत्रीकवचं सम्पूर्णम् ।

6722.

5052. *Gāyatrikavaca*.

Substance, country-made paper. 13×3 inches. Folia, 2. Lines, 7. Extent in ślokaś, 30. Character, Bengali. Appearance, discoloured. Complete.

Beginning :—

पार्वत्युवाच ।

देवदेव महादेव संसारार्णवतारक ।

गायत्रीकवचं देव क्षपया कथय प्रभो ॥

इन्द्र उवाच ।

शृणु देवेशि सावित्रीमाहात्म्यं पापनाशनम् ।

महाव्याधिभयात् पापाद् दुःखसंसारबन्धनात् ।

प्रतिग्रहाम्नदोषाच्च पातकादुपपातकात् ।

अतिगोप्यं महाप्रुख्यं त्रिकोटितौर्यसंगुतम् ॥

सर्वयज्ञमयं देव परं ब्रह्ममयं सदा ।

कवचं कथयाम्यद्य पार्वति प्राणवक्त्रभे ॥

Colophon :—

इति श्रीब्रह्मामले शिवपार्वतीसम्बादे गायत्रीकवचं समाप्तम् ।

This is different from, though similar to, the *kavaca* in the MS described above.

6723.

9506. [गायत्रीस्तोत्रादि । *Gāyatrīstotrāḍi.*]

Substance, country-made paper. 9×4½ inches. Folia, 5. Lines, 14. Extent in ślokas, 150. Character, Nāgara. Appearance, good. Complete.

This contains hymns like the गायत्र्यष्टोत्तरशतदिक्कामस्तोत्र (Fol. 1-2A) [already noticed in L. II. 882] and गायत्रीकवचस्तोत्र (Fol. 4B-5A) which agrees with the one assigned to the *Vasiṣṭhakalpa* and described above (No. 6721).

It has also sections dealing with rites for muttering the *gāyatrī* (Fol. 2Bff) and describing what is called a *gāyatrīmālāmantra* (Fol. 5A-B).

6724.

9407. गायत्रीस्तवराजस्तोत्रम् । *Gāyatrīstavarājastotra.*

Substance, country-made paper. 8×3 inches. Folia, 5. Lines, 9. Extent in ślokaś, 50. Character, Nāgara. Date, Śamvat 1789. Appearance, old. Complete.

The colophon of the present MS attributes the *stotra* to Viśvāmitra (इति विश्वामित्रविरचितं गायत्रीस्तवराजस्तोत्रं सम्पूर्णम्) । Another MS belonging to the old collection of the Society and noticed in L. II. 886 assigns it to the *Viśvāmitra-saṃhitā*.

6725.

3020. गायत्रीसहस्रनामस्तोत्रम् । *Gāyatrīśahasranāma-stotra.*

Substance, country-made paper. 5½×3 inches. Folia, 27. Lines, 7. Extent in ślokaś, 100. Character, Nāgara. Appearance, old. Complete.

The present MS has been described in L. X. 4073.

Post-colophon Statement :—

शके १७३२ चैत्र शु ७ । भौमवासरे संवत् १८६६ दशमे
शुक्लनामांशे । तद्दिने प्रातः समाप्तिमन्त्रम् ।

The last three folia of the MS contains a description of the procedure of the rite called *gāyatrītarpaṇa*.

(13) SARASVATĪ.

6726.

11069. सिद्धसरस्वतीस्तोत्रम् । *Siddhasarasvatīstotra.*

Substance, machine-made paper. 7×4½ inches. Folia, 4. Lines, 10. Extent in ślokaś, 25. Character Nāgara. Appearance, fair. Complete.

The *stotra* proper begins from Fol. 2B, the earlier portion containing *mantras* and *dhyānas*. It generally agrees with a *Sarasvatīstotra* well known in Bengal and published in *stotra* collections like the *Stavakavacamālā* (Basumati Sahitya Mandir, Calcutta, 1334 B.S., pp. 554-6).

Beginning :—

2B,

ॐ क्रीं क्रीं हृद्यैकबीजे प्रशितपिकमले कल्पवृक्षप्रभे
भये भयानुकूले कुमतिवनदये विन्धवन्द्याङ्घ्रिपद्मे ।
पद्मे पद्मोपविष्टे प्रणतजनमनोमोदसम्पादयित्री
प्रोत्पुङ्गवान्नूटे हरिनिजदयिते देवि संसारसारे ।

Colophon :—

इति श्रीसगन्धुमारसंहितायां सिद्धसरस्वतीस्तोत्रं समाप्तम् ।

(14) LAKṢMĪ.

6727

10866. महालक्ष्मीहृदयस्तोत्रम् । *Mahālakṣmīhṛdaya-*
stotra.

Substance, country-made paper. 6½ × 4½ inches. Folia, 10. Lines, 11.
Extent in ślokaś, 140. Character, Nāgara. Appearance, good. Complete.

Beginning :—

ॐ अस्य श्री व्यासादिमहाज्योतिषहृदयस्तोत्रमन्त्रस्य भार्गव
श्रुतिः

2B, ॐ श्रीमत्सौभाग्यजननीं स्तौमि जप्त्वा सनातनम् ।

सर्वकामफलवाप्तिवाञ्छनैकसुखावहम् ।

स्मरामि निर्वन् देवेशि त्वया प्रेरितमागतः ।

त्वदाज्ञां शिरसा हृत्पद्मं भजामि परमेश्वरीम् ।

End : —

ध्यायेत्क्षणीं प्रहसितमुखीं कोटिबालार्कभासां
विद्युदगर्गम्बरवरधरां भूषणाढ्यां सुशोभाम् ।
वोजापूरं सरसिजयुगलं बिभ्रतीं स्वर्णपात्रं
भर्ता युक्तां मुञ्जरभयदां मङ्गमप्यच्युतश्रीः ॥

Colophon :—

इति श्रीव्ययवर्णरहस्ये व्याद्यादिश्रीमहालक्ष्मीहृदयस्तोत्रं
समाप्तम् ॥

(15) MISCELLANEOUS.

6728.

9324. गङ्गाकवचम् । *Gangākavaca.*

Substance, country-made paper. 10×4½ inches. Folia, 5. Lines, 9.
Extent in ślokaś, 80. Character, Nāgara. Date, Samvat 1914. Appearance,
fair. Complete.

Beginning :—

श्रीदेववाच ।
देवदेव महादेव भक्तानुग्रहकारक ।
गङ्गायाः कवचं ब्रूहि यद्यहं तव वक्षभा ॥ १ ॥
श्रीसदाशिव उवाच ।
नक्षवारसहस्राणि वारितानि तव प्रिये ।
स्त्रीस्वभावान्मया देवि पुनस्त्वं परिपृच्छसि ॥

End :—

सर्वैश्वर्यं भवेत् सत्त्वं सत्त्वमेव न संशयः ।
एषा सम्मोहिनी विद्या पित्रा पुत्रो न कथ्यते ॥ ११ ॥
गोप्यं गोप्यं पुनर्गोप्यं गोप्यं गोप्यं पुनः पुनः ।
समाह्वयोनिवद्गोप्यं विद्यैवेत्वागमा जगुः ॥ १२ ॥

Colophon :—

इति श्रीब्रह्मयामले तन्त्रे प्रत्यक्षसिद्धिकारे श्रीगङ्गादेव्याः]
त्रैलोक्यमोहनं नाम कवचं सम्पूर्णम् ।

6729.

4819. योगिनीविजयस्तवः । *Yoginīvijayastava.*

Substance, country-made paper. $8\frac{1}{2} \times 3$ inches. Folia, 1-45 of which Fol. 2 is missing. Lines, 6. Extent in ślokas, 500. Character, Newari. Appearance, fair. Complete.

Beginning :—

गुह्यसर्वं प्रवक्ष्यामि महाभैरवनिर्गतम् ।
भाषितं देवदेवेन भैरवेण महात्मना ।
गुह्यपद्मकनेशैव साधकानां हिताय वै ।
मुक्तिमुक्तिप्रदं दिव्यं देवासुरनमस्कृतम् ॥

End :—

महाकुक्षमते स्थातं योगिनीविजयस्तवम् ।
पिप्पलादेन मुनिना पृथिव्यामवतारितम् ।
भैरवेण पुरास्थातं देव्या नियममुत्तमम् ।
यः पठेत् परया भक्त्या सोपचारेण नित्यशः ।
स सर्वशुभमाप्नोति इत्येवं भैरवोऽब्रवीत् ॥

Colophon :—

इति ब्रह्मयामलदासतृतिराजले रक्ताद्ये नवाक्षरविधाने
योगिनीविजयस्तवः समाप्तः ।

6730.

1870. वशीकरखस्तोत्रम् । *Vaśīkaraṇastotra.*

Substance, country-made paper. $7\frac{1}{2} \times 4$ inches. Folia, 1-3. Lines, 7. Extent in ślokas, 25. Character, Nāgara. Appearance, old. Complete.

The present MS is described in L. X. 3248. The hymn is addressed to Vārāhī.

6731.

182. मातृकाकवचम् । *Mātrkākavaca.*

Substance, country-made paper. 13×4½ inches. Folia, 6. Lines, 7-8. Extent in ślokas, 110. Character, Bengali. Appearance, fair. Complete.

Different letters of the alphabet are invoked here for the protection of different parts of the body. The present MS was described in L. I. 486.

Beginning :—

ईश्वर उवाच ।

ब्रह्म कमलपत्राक्षि मातृकां ब्रह्मरूपिणीम् ।
ब्रह्मादिभिः सदा ध्येयां कृष्ट्यां पद्मवने स्थिताम् ।
अकारादिक्षकारान्तां प्रणम्य निगदामि ते ।
सदा ब्रह्ममयीं नित्यां योगपद्मोपरिस्थिताम् ॥

End :—

एतत्सर्वं महेष्टानि यो जानाति नरोत्तमः ।
स एव तु महादेवि देवौघञ्च हव क्षितौ ॥
सोऽहं शिवो महादेवि देवौघपञ्च शक्तिमान् ।
स ग्राह्यः शिवभक्तश्च स [च] वो वैश्ववोत्तमः ॥
स एव घन्यो यस्त्यर्थे महेष्टो जयमानसः ॥

Colophon :—

इति चिन्तामखिते देवीश्वरसंवादे मातृकास्त्रीजगन्मङ्गलं नाम
कवचं समाप्तम् ॥

6732.

10313. राजखलास्तोत्रम् । *Rajasvalāstotra.*

Substance, country-made paper. 7×3½ inches. Folia, 1-5. Lines, 6.
Extent in ślokas, 30. Character Nāgara. Appearance, worn-out and
repaired. Complete.

Beginning :—

ॐ अस्य श्रीरजखलास्तोत्रमन्त्रस्य ईश्वर ऋषिः.....

अथ ध्यानम् ।

बालार्ककोटिवर्णाभा बालचन्द्रनिभाननाम् ।

अनन्तबालासहितां ध्यायेद्देवीं राजखलाम् ॥

... ..

भगोद्भवं जगत् सर्वं त्रैलोक्यं सचराचरम् ।

भूपातालादिकं ++ सत्त्वाकाशं भगोद्भवम् ॥

Colophon :—

इति श्रीब्रह्मयामले तन्त्रे उमामहेश्वरसंवादे राजखलास्तोत्रं
संपूर्णम् ।

6733.

10316. पुष्पिणीस्तोत्रम् । *Puspiniṣṭotra.*

Substance, machine-made paper. 7×4 inches. Folia 1-3. Lines, 6.
Extent in ślokas, 25. Character, Nāgara. Date, Samvat 1956. Appearance,
fair. Complete.

Beginning :—

रजखलामुखं दृष्ट्वा सर्वपापैः प्रमुच्यते ।

सन्भावयन्नुच्यते सोमबागपत्नं तमेव ।

तस्याः स्मरणमात्रेण भवेन्मुक्तिश्चतुर्विधा ।

तस्याः संसर्गमात्रेण जैकोणोपाटनक्षमः ॥

Colophon :—

इति कालिकाप्रसूते पुष्पिणीस्तोत्रम् ।

Post-colophon Statement (in a different hand):—

रघुनाथमानवीयस्यैवं पुस्तकं । सं १९५६ आषाढ शुक्ल ९
चन्द्रवासरे ।

6734.

10317. योनिस्तोत्रम् । *Yonistotra.*

Substance, machine-made paper. 7×4 inches. Folia, 4. Lines, 6.
Extent in ślokas, 30. Character, Nāgara. Date, Śarpvat 1956. Appearance,
good. Complete.

Beginning :—

ओशिव उवाच ।

इदं देवि सुरमेढे सुरासुरममृते ।

इदानीं ओतुमिच्छामि कोत्रं हि सर्वदुर्लभम् ।

अस्यावबोधनादेही देही ब्रह्ममयो भवेत् ।

ओदेष्टुवाच ।

... ..

ममेव प्राक्सर्व्वं कतास्तोत्रं दिगम्बरम् ।

अस्य प्रपठनादेव जीवन्मुक्तोपि जायते ।

भगवता जगन्माया कृत्स्नितिकवाञ्चिता ।

दशविद्याकल्याणा योनिर्मा पातु सर्व्वदा ।

कोत्रचययुता देवी कृत्स्नितिकवाञ्चिता ।

जगदानन्दसम्भूता योनिर्मा पातु सर्व्वदा ।

Colophon :—

इति योनिस्तोत्रे योनिस्तोत्रं समाप्तम् ।

Post-colophon Statement (in a different hand):—

प० रघुनाथमानवीयस्येदं पुस्तकम् । सं १८५६ आषाढ
शुक्ल ६ चन्द्रवासरे । प० बालमुकुन्दकर्मकाखिमानवीयस्येदं
पुस्तकम् ।

6735.

4706G. योनिक्वचम् । *Yonikavaca*.

Substance, country-made paper. $13 \times 4\frac{1}{2}$ inches. Folia, 43B-44B.
Lines, 8. Extent in ślokas, 10. Character, Bengali. Appearance, fair.
Complete.

The *kavaca* which is assigned to the *Nilatantra* and is
called *Trilokṣavijayī* [*Trailokyavijaya*] is preceded by a
short *Yonistava* assigned to the *Kulacūdāmanītantra*.

Beginning:—

अस्य ओयोनिक्वचस्य नारदऋषिरनुवृणुहन्तः.....

ॐ ह्रीं योनिन्या सदा पातु साक्षा ।

रघुनाथात्मिका योनिः सदा मां रक्ष सागरे ।

Colophon:—

इति नीलतन्त्रे उमामहेश्वरसम्वादे त्रिलोक्षविजयोक्वचं
समाप्तम् ।

Post-colophon Statement:—

ओन्नगग्रामशून्यः साक्षरमिदं पुस्तके लिपिरेषा आवण्ड्य
एकविंशतिदिनमेति । समाप्तञ्चायं ग्रन्थः ।

6736.

9499. विषयेश्वरौस्तोत्रम् । *Viṣayeśvarīstotra*.

Substance, machine-made paper. $8 \times 4\frac{1}{2}$ inches. Folium, 1. Lines 19 in
all. Extent in ślokas, 15. Character, Nāgara. Appearance, fair. Complete.

It has been published with the title *Viṣayēśvarastotra* in the *Stavakavacamālā* (Basumati Sahitya Mandir, Calcutta, 1334 B.S., pp. 761-3).

Post-colophon Statement :—

अथोखोदं कश्चो गारायथेन कविना रन्ना(व)र्वययहचन्द्रमिते
वर्षे वैष्णवे मासि पौषे क्षामितिथौ शुक्ले ।

6737.

9495. वन्दौस्तोत्रम् । *Vandīstotra*.

Substance, machine-made paper. $8 \times 4\frac{1}{2}$ inches. Folium, 1. Lines, 11 in all. Extent in ślokas, 10. Character, Nāgara. Appearance, fair. Complete.

Beginning :—

अथ वन्दौस्तोत्रम् ।

वन्दि देवि नमस्तुभ्यं वरदाभयप्रोभने ।

तदङ्घ्रिप्रारथं गत्वा शीघ्रं मोक्षं ददातु मे ॥ १ ॥

वन्दि पद्मजपञ्चाक्षि लोहसङ्गमङ्गिनि ।

प्रसादं कुरु मे देवि शीघ्रं मोक्षं ददातु मे ॥ २ ॥

त्वं वन्दौ त्वं महामाया त्वं दुर्गा त्वं सरस्वती ।

त्वं वीरा जगती चैव शीघ्रं मोक्षं ददातु मे ॥ ३ ॥

Colophon :—

इति वन्दौस्तोत्रम् ।

6738.

10396. सङ्कटासहस्रनामाख्यानम् । *Sankaṭāsahasra-nāmākhyāṇa*.

Substance, country-made paper. $6\frac{1}{2} \times 3$ inches. Folia, 19. Lines, 8-9. Extent in ślokas, 200. Character, Nāgara. Date, Samvat 1891. Appearance, fair. Complete.

A hymn containing eight names of the deity called *San̥kaṭānāmāṣṭaka* .which is assigned to the *Padmapurāṇa* is well known and has been published in the *Bṛhatstotra-ratnākara* (Bombay, 1932, pp. 189-91) etc.

Beginning :—

मेवष्टे सुखासीनं भैरवं परिपृच्छति ।

ब्रह्माङ्गलिपुटा देवो भैरवो भुवनेश्वरो ।

श्रीभैरवोवाच ।

यत् सूचितं त्वया नाथ नाम्नामष्टसहस्रकम् ।

तन्मे वद महाकाल यद्यहं तव वक्ष्ये ।

श्रीभैरव उवाच ।

ष्टयु देवि महेशानि नाम्नामष्टसहस्रकम् ।

पुरा त्रिपुरनाशार्थं यन्मया लिखितं मुने ।

... ..

3A. अथ सहस्रनामाख्यानम् ।

सङ्कटा विजया नित्या कामदा दुःखहारिणी ।

सर्वगाद्याहतगतिः कात्यायनो महेश्वरो ।

Colophon :—

इति श्रीमहाकालसंहितायां चतुर्थीकल्पपटके सङ्कटासहस्र-
नामाख्यानं समाप्तम् ।

Post-colophon Statement :—

संवत् १८६१ । लिखितं विन्नेश्वरधर्मया पौषमासे शुद्धे १० ।

6739.

2852. अपराधभञ्जनस्तोत्रम् । *Aparādhabhāñjanastotra*.

Substance, machine-made paper. 12½ × 4 inches. Folium, 1 with writing on one side only. Lines, 7. Extent in ślokas, 10. Character, Bengali. Appearance, discoloured. Complete in 5 verses.

Other hymns of the type have been described in ASB. VII. 5275, 5609-14, 5640, 5643. The present hymn is also contained in another MS containing the *Pratyāṅgirāstotra* 6712 above.

Beginning :—

न ध्यातं चरणाभ्युर्ध्वं न च क्षतं साष्टाङ्गपातं नमः
 ओजेष्वपि गुणानुवादचरितं नैव श्रुतं त्वद्वचः ।
 स्पृष्टं नापि तवानुवृत्तिकुशलं तत्पादध्वं वा रजः
 क्षणतो जननि त्वयाहमसिते मूढोपराधाकुलः ॥

Colophon :—

इति ब्रह्मयामले शिवविरचितम् अपराधभञ्जनस्तोत्रं समाप्तम् ।

6740.

2853. अपराधभञ्जनस्तोत्रम् । *Aparādhabhāñjanastotra*.

Substance, machine-made paper. . 12½ × 4 inches. Folium, 1. Lines, 16 in all. Character, Bengali. Appearance, discoloured. Complete in 12 verses.

The *stotra*, complete in 17 verses and attributed to Śaṅkarācārya, has been published under the title *Kālyā-parādhabhāñjanastotra* in the *Stavakavacamālā* (Basumati Sahitya Mandir edition, pp. 484-487).

Colophon :—

इति गुप्तसाधनतन्त्रे हरगौरीसंवादे अपराधभञ्जनस्तोत्रं सम्पूर्णम् ।

II. ŚIVA.

6741.

4706C. भगवच्छिवस्तोत्रम् । *Bhagavacchivastotra.*

Substance, country-made yellow paper. $13 \times 4\frac{1}{2}$ inches. Folium, 1 (marked 21). Lines, 5 in all. Extent in ślokas, 5. Character, Bengali. Appearance, old. Complete.

The *stotra* consists of an enumeration of twelve names of Śiva.

Beginning :—

प्रथमे च महादेवो द्वितीये च महेश्वरः ।

तृतीये शङ्करः प्रोक्तस्तुर्थे रुचभध्वजः ।

Colophon :—

इति रुद्रयामले भगवच्छिवस्तोत्रं समाप्तम् ।

6742.

9491. नीलकण्ठस्तोत्रम् । *Nilakanṭhastotra.*

Substance, machine-made paper. 8×3 inches. Folium, 1. Lines, 17 in all. Extent in ślokas, 20. Character, Nāgara. Appearance, good. Complete.

The hymn which is assigned to the *Ḍāmareśvara Tantra* is of the type of a *mālāmantra*.

Beginning :—

ॐ अस्य श्रीनीलकण्ठस्तोत्रस्य ब्रह्मश्रुतिरनुष्टुप्छन्दः श्रीनील-
कण्ठः सदाशिवो देवता ब्रह्मबीजं पार्वती शक्तिः ममाभीष्टसिद्ध्यर्थे
कायजीवरक्षकार्ये श्रीनीलकण्ठस्तोत्रपाठे विनियोगः । ॐ नमो
नीलकण्ठाय श्वेतशरीराय सर्पाङ्गारभूषिताय.....

6743.

2438. शिवसहस्रनामावलिः । *Śivasahasranāmāvali*.

Substance, country-made paper. $5\frac{1}{2} \times 3$ inches. Folia, 1-23. Lines, 7. Extent in ślokas, 150. Character, Nāgara. Date, Samvat 1866. Appearance, discoloured and worm-eaten. Complete.

This hymn, which is in prose, contains names in the dative case with the word *namaḥ* understood.

Beginning :—

ॐ हिरण्यवाहवे नमः सेनान्ते° दिक्षुपतये°

Colophon :—

इति श्रीवज्रयामके शिवसहस्रनामावलिः सम्पूर्णा ।

Post-colophon Statement :—

संवत् १८६६ शकाब्दे १७३१ विक्रमनामसंवत्सरे दक्षिणायने कार्तिकशुक्लसप्तम्यां पुनर्वसुनक्षत्रे साध्ययोगे तद्दिने पुस्तकं समाप्तमस्य । शुभं भवतु । लेखक चिमखानी जगन्नाथ बौरङ्गाबाद दक्षिणदिशा हाजिवास्तख औबिन्नेश्वरचरणे तत्पदमस्य ।

6744.

3930. परमशिवसहस्रनामस्तोत्रम् । *Paramaśivasahasranāmastotra*.

Substance, country-made paper. $17\frac{1}{2} \times 4$ inches. Folia, 1-3 (of which Fol. 3 is of a smaller size). Lines, 10, 11. Extent in ślokas, 100. Character, Bengali. Appearance, discoloured. Complete.

Beginning :—

देवुवाच ।

ॐ देवदेव महादेव ज्ञानसिद्ध कृपामय ।

यत्ते नामानि गुह्यानि पवित्राणि शुभानि च ।

तन्मे कथय मे देव यदि ज्ञेयोऽस्ति मां प्रति ।

श्रीशिव उवाच ।

तानि ते कौर्त्तयिष्यामि मुक्तिसुक्तिकराणि च ।

गोप्यानि सर्व्वतन्त्रेषु न देयानि पृथक् क्वने ।

अस्य श्रीशिवनामसहस्रस्य ब्रह्मविर्गायनीशब्दः परमहंस-
शिवो देवता सर्व्वार्थसिद्धये शिवसहस्रनामपाठे विनियोगः ।

ॐ भवो विघ्नेश्वरश्चैव विघ्नराजो विनायकः ।

शिवोत्तमो विघ्नकारी विघ्नराट् गणनायकः ।

एकदन्तो द्विदन्तश्च गजवक्त्रो निरङ्गणः ।

कपर्दी दीर्घवक्त्रश्च तथा सङ्कर्षणः प्रभुः ।

Colophon :—

इति उमायामले हरगौरीसंवादे परमशिवसहस्रनामकोशं
समाप्तम् ।

6745.

1885. वटुकभैरवस्तोत्रम् । *Vaṭukabhairavastotra.*

Substance, country-made paper. 9×4 inches. Folia, 8. Lines, 9.
Extent in ślokaś, 60. Character, Nāgara. Appearance, old and worm-
eaten. Complete.

Colophon :—

इति श्रीब्रह्मयामले हरगौरीसंवादे व्यापदुद्धारवटुकभैरवस्तो-
त्राच्च सन्पूर्व्वः ।

This is a well-known hymn, printed in various collections of *stotras*, enumerating 108 names of Bhairava. Different MSS assign it to different works, e.g., *Viśvasāra*, *Viśvasāroddhāra*, and *Rudrayāmala* which are represented sometimes as independent works while sometimes one is represented as a part of another.

6746.

5065. *Vaṭukabhairavastotra.*

Substance, country-made paper. $13\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 3. Lines, 7. Extent in ślokas, 60. Character, Bengali. Appearance, old. Complete.

Colophon :—

इति विन्धसारोद्गारे आपदुद्धारकल्पे भैरवस्तवराजः समाप्तः ।

6747.

8957. *Vaṭukabhairavastotra.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 7. Lines, 10. Extent in ślokas, 60. Character, Nāgara. Date, Samvat 1901. Appearance, fair. Complete.

Colophon :—

इति श्रीवज्रयामले तन्त्रे विन्धसारोद्गारे आपदुद्धारकवदुक्त-
भैरवस्तोत्रम् ।

Post-colophon Statement :—

सं १८०१ भाद्र वदि ५ सोमे ।

6748.

10681. *Vaṭukabhairavastotra.*

Substance, country-made paper. $17 \times 4\frac{1}{2}$ inches. Folia, 2. Lines, 9. Extent in ślokas, 60. Character, Bengali. Date, 1771 S.E. Appearance, fair. Complete.

Colophon :—

इति विन्धसारतन्त्रे आपदुद्धारो नाम वदुक्तभैरवस्तवः समाप्तः ।

Post-colophon Statement (In Nāgarī script):—

प्रज्ञाध्वज श्रीमद्वेचारामहाजदारस्य तनय श्रीराखानदास-
शर्मेणेन लिखितं । खिदिरपुर, कलिकाता ।

(In Bengali script) प्रकाः १७७१ फागुन २६ ।

6749.

11222. *Vaṭukabhairavastotra.*

Substance, machine-made modern paper. $8 \times 4\frac{1}{2}$ inches. Folia, 11. Lines, 7. Extent in ślokaś, 60. Character, Nāgarā. Appearance, good. Complete.

Colophon:—

इति विश्वसारोद्गारे वट्टयामले वटुकभैरवस्तोत्रं समाप्तम् ।

The *stotra* is followed by the first three verses of the *Gurvaṣṭaka* of Śaṅkarācārya and three leaves containing a portion of a work in Hindi.

6750.

7861. वटुकभैरववकारादिसहस्रनामस्तोत्रम् । *Vaṭuka-
bhairavavakārādisahasranāmastotra.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1-10. Lines, 8. Extent in ślokaś, 120. Character, Nāgarā. Date, Śaṃvat 1895. Appearance, fair. Complete.

Beginning:—

ईश्वर उवाच ।

कैलासे स्थितमाविष्टं सर्वदा तु प्रवासकम् ।

त्रैलोक्यव्यापकं देवं पार्वतीवरप्रदम् ॥ १ ॥

पार्वत्युवाच ।

कौलासे सुखमासीनं देवदेवं जगद्गुरुम् ।

जगतामुपकाराय पार्वती पृच्छते शिवं ॥ २ ॥

Colophon :—

इति श्रीविष्णुसारोद्गारे ब्रह्मयामके तन्त्रे देवीहरसंवादे वदुक-
भैरववकारादिसहस्रनामस्तोत्रं समाप्तम् ।

Post-colophon Statement :—

संवत् १८८५ आषाढ शुक्लतिथौ ८ शनौ सिधरौजीमन्धे राजा-
ह्वयसाहसन्निधौ विद्याधरद्विषेदेन लिखितं स्थायै परार्थं च ।

6751.

2441. शिवकवचम् । *Śivakavaca.*

Substance, country-made paper. $3\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 1-15. Lines, 5-6. Extent in ślokas, 45. Character, Nāgara. Appearance, good. Incomplete.

The Kavaca has been published in *Stavakavacamālā* (Basumati Press edition, pp. 1042-51) and *Bṛhatstotra-ratnākara* (Bombay, 1932, pp. 93-100).

6752.

5209. माहेश्वरकवचम् । *Māheśvarakavaca.*

Substance, country-made paper. $13 \times 3\frac{1}{2}$ inches. Folia, 2. Lines, 8. Extent in ślokas, 35. Character, Bengali. Appearance, good. Complete.

The Kavaca has been published in the *Stavakavacamālā* (Basumati Press edition, pp. 1054-7).

6753.

10983. शरभेश्वरकवचम् । *Śarabheśvarakavaca*.

Substance, country-made paper. $7 \times 3\frac{1}{2}$ inches. Folia, 2-10. Lines, 7. Extent in ślokas, 120. Character, Nāgara. Appearance, fair. Incomplete.

The *Kavaca* agrees with that occurring in MSS described under Nos. 5895 and 6485 above.

The deity is thus described in the beginning of the *Kavaca* :—

रत्नाभं सुप्रसन्नं त्रिनयनममृतोन्मत्तभाषाभिरामं
 कावल्याम्भोधिमीशं वरदमभयदं चन्द्ररेखावतंसम् ।
 शङ्खध्वनाखिलाशाप्रतिहृतविधिना भासयन्नात्मभावं
 सर्वेशं शालुवेशं प्रणतभयहरं पक्षिराजं नमामि ॥

6754.

8665. अघोरकवचम् । *Aghorakavaca*.

Substance, machine-made paper. $11\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 4-5. Lines, 12. Extent in ślokas, 15. Character, Nāgara. Date, Samvat, 1881. Appearance, good. Complete.

The earlier portion of the MS gives mantras of the deity Aghora-Rudra. This *Kavaca* is not found in the MS of the *Ākāśabhairavakalpa* (5895 above).

Beginning :—

ओदेष्टुवाच ।

देवदेव महादेव सच्चिदानन्द शान्त ।

त्वत्तः श्रुतमश्रेष्ठं तु सर्वेषां कवचं पुरा ॥

अघोरेष्टस्य कवचं वद मे कृपयान्विते ।

Colophon:—

इति श्रीवाकाशभैरवकव्ये अष्टोरकवर्चं सम्पूर्णे समाप्तम् ।

Śaṅkarācārya.

6755.

9953. कालभैरवाष्टकम् । *Kālabhairavāṣṭaka*.

Substance, country-made paper. 10×3½ inches. Folium, 1. Lines, 17 in all. Extent in ślokas, 10. Character, Nāgara. Appearance, old. Complete.

The hymn is published in popular collections of *stotras* : *Bṛhatstotraratnākara* (Bombay, 1932, pp. 130-1), *Stotraratnākara* (Madras, 1927, I. pp. 143-4), etc.

Post-colophon Statement (in a later hand):—

शुभं भूषा[व] । सम्बत् १५५० १७५९ मासोत्तमे मासे पौषे ।

6756.

2850. शिवभुजङ्गप्रयातम् । *Śivabhujāṅgaprayāta*.

Substance, country-made paper. Folium, 1. 14×3 inches. Lines, 10+11. Character, Bengali. Appearance, old and discoloured. Complete in 16 verses.

Though stated to be complete it contains a selection of 15 verses from the latter half of the hymn as published in the *Stotraratnākara* (Madras, 1927, I. 127-131). It begins from verse 19 of the printed edition and ends in verse 39 and has an additional verse (No. 15 in the MS) not found in the printed edition.

Along with the *stotra* is found a *Bhavānyaṣṭaka* attributed to Śaṅkarācārya which agrees with the

Durgāstavarāja (*Stavakavacamālā*, Basumati Press edition, pp. 610–2) assigned to the *Viśvasāvāratāntra*.

6757.

2150. [मृत्युञ्जयमानसिकपूजास्तोत्रम् । *Mrtyuñjaya-mānasikapūjāstotra*.]

Substance, machine-made paper. 6×4 inches. Folia, 1–6. Lines, 8. Character, Nāgara. Appearance, fair. Incomplete.

The present MS has been described in L. X. 4149 under the title *Mrtyuñjayamānasapūjāvidhi*. It runs up to the middle of verse 29 of the *stotra* which has been published in the *Works of Sankaracharya* (Vanivilas Press, Srirangam, Vol. 17, pp. 105–115).

III. VIṢṢU.

6758.

3931. विष्णुसहस्रनाम । *Viṣṇusahasranāma.*

Substance, country-made yellow paper (the first three folia being white paper of a slightly smaller size, probably written by a different hand). 16½ × 3½ inches. Folia, 1-6. Lines, 8-10. Extent in ālokas, 210. Character, Bengali. Date, Śaka 1778. Appearance, good. Complete.

This is different from the well-known *Viṣṇusahasranāma* belonging to the Mahābhārata.

Beginning :—

ओदेव्युवाच ।

भगवन् सर्वमन्त्राश्च भवता मे प्रकाशिताः ।

चतुर्वर्तिश्च तन्त्राणि मातृश्यामुत्तमानि च ।

कलापदं कलासारं तथान्यत् कुञ्जिकामतम् ।

नामान्तरश्च बीजाख्यं तोतलं तोतलोत्तरम् ।

पञ्चामृतं रूपभेदं सिद्धयोगेश्वरीमतम् ।

सूक्तपिकामतं देव रूपिकामतमेव च ।

सर्वबीजमतं देव विमलामतमेव च ।

अक्षयेष्टं मेदिनीष्टं विमुञ्जेश्वरमेव च ।

एवमेतानि गुह्यानि तन्त्राख्यपि च कोटिषः ।

भवतोक्तानि मे देव सर्वज्ञानमयानि च ।

विष्णोर्नामसहस्रं मया पृष्टं मुञ्जमुञ्जः ।

न कथ्यते कथं देव जगन्मोक्षप्रदायकम् ।

... ..

अस्य ओविष्णोर्नामसहस्रस्य निरञ्जनपरमपुत्रश्च ऋषिर्गार्ग्यभौ-
ष्ण्डो भगवानाद्यो विष्णुर्देवता चतुर्वर्गसिद्धौ विनियोगः । ॐ

ॐकारः कामरूपश्च ह्रींकारः कमलापतिः ।

स्त्रीश्वारः श्यामलाङ्गश्च ह्रस्वः कुवलयमन्दविः ।

Colophon :—

इति कुलानन्दसंहितायां चत्वारिंशसाहस्रां भैरवभैरवसंवादे
महाप्रकृतिनिबद्धं श्रीविष्णोर्नामसहस्रं समाप्तम् ।

Post-colophon Statement :—

जिपिरियं श्रीरामतारबदेवग्रन्थः । वीरभूमौ सिद्धिदियामे
त्वरया यत्नेन लिखितमिति । शकाब्दाः १७७८ । ज्यैष्ठ्य १२
द्वाविंशति दिवसे ।

6759.

10820. गोपालसहस्रनामस्तोत्रम् । *Gopālasahasra-
nāmastotra.*

Substance, country-made yellow paper. 13×4½ inches. Folia, 1-11
(with folia 2-3 of a smaller size inserted later on). Lines, 9. Extent in
ślokas, 300. Character, Bengali. Appearance, good. Complete.

The stotra, which is assigned to the *Sammohanatantra*,
agrees with the one published in the *Stotraratnākara*
(Madras, 1927, Vol. I, pp. 508-528) and not with the one
published in the *Stavakavacamālā* (Calcutta, B.S. 1334,
pp. 1128-1143). The matter contained in Folia 2-3,
constituting the beginning of the stotra proper in the
present MS, is absent in the printed edition.

6760.

3948. *Gopālasahasranāmastotra.*

Substance, country-made paper. 8½×4 inches. Folia, 1-21. Lines, 8.
Extent in ślokas, 300. Character, Nāgara. Appearance, good. Complete.

Though assigned to the same Tantra the stotra con-
tained in the present MS has only partial agreement with

that in the previous MS. Fol. 1-12A of the present MS generally agree with Fol. 1-7A of the preceding one.

6761.

4279B. नरसिंहसहस्रनामस्तोत्रम् । *Narasimha-sahasranāmastotra.*

Substance, palm leaf. 13×1 inches. Folia, 84-97. Lines, 4, 5. Extent in ślokas, 280. Character, Udiya. Appearance, fair. Complete.

The stotra, assigned to the *Nṛsiṃhapurāṇa*, has been published in the *Stotraratnākara* (Madras, 1927, Vol. I, pp. 418-443).

6762.

8666C. नृसिंहकवचम् । *Nṛsiṃhakavaca.*

Substance, country-made paper. 12×7 inches. Folia, 2. Lines, 13. Extent in ślokas, 45. Character, Nāgara. Appearance, old. Complete.

This does not agree with the Kavaca popular in Bengal and assigned to the *Brahmasaṃhitā*.

Beginning :—

... ..
 ॐ नमस्तुभ्य गुणाधीशं सर्वविघ्ननिवारकम् ।
 नृसिंहकवचम् वक्ष्ये प्रज्ञादेवोदितं पुरा ।
 सर्वरक्षाकरं त्वया सर्वोपश्रवणाद्यवम् ।
 सर्वसम्पत्करं चैव सर्वमोक्षप्रदायकम् ।

Colophon :—

इति श्रीनृसिंहाख्यपुराणे प्रज्ञादेविरचितं नृसिंहकवचं समाप्तम् ।

Post-colophon Statement :—

श्रीनृसिंहकवचं लिखितं जयन्तीदासेन विप्रेक्ष्ये माले मुक्ते
पक्षे सप्तम्यां रविवासरे पठनार्थं नारायणदाससाधुवर्यस्य ।

6763.

9654. *Nṛsiṃhakavaca.*

Substance, country-made paper. 13×5 inches. Folium, 1. Lines, 7 in all. Extent in ślokas, 10. Character, Nāgara. Appearance, fair. Complete.

This is in mixed Hindi and Sanskrit. This is followed by extracts in Hindi pertaining to Tantric rituals.

Colophon :—

इति श्रीनृसिंहपुराणे ब्रह्मसूत्रनारदप्रज्ञादसंवादे श्रीनृसिंह-
जयति सम्पूर्णम् ।

6764.

10187A. *हयग्रीवसहस्रनामस्तोत्रम् । Hayagrīva-
sahasranāmastotra.*

Substance, country-made paper. 7×3 inches. Folia, 1-13. Lines, 10. Extent in ślokas, 175. Character, Nāgara. Appearance, old. Complete.

Another MS of the hymn is described in L. VIII. 2607. The hymn does not agree with the one of the same name published in the *Stotraratnākara* (Madras, 1927, Vol. I, pp. 305ff). The names are here arranged in alphabetical order from verse 34 (Fol. 5A).

Colophon :—

इति श्रीमहादेवरक्षस्ये तन्त्रे हरपात्रतीसंवादे हयग्रीवसह-
स्रनामस्तोत्रं सम्पूर्णम् ।

Post-colophon Statement :—

संवत् १८६० ।

6765.

2456. रामसहस्रनामस्तोत्रम् । *Rāmasahasranāmastotra.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 11. Lines, 9-11. Extent in ślokas, 250. Character, Nāgara. Appearance, fair. Complete.

The present MS has been described in L. X. 4225. The names of Rāma are here arranged in alphabetical order. The hymn, which is assigned to the *Rudrayāmala*, has been published in the *Stavakavacamālā* (Calcutta, 1334 B.S., pp. 1110-1128).

6766.

3933. *Rāmasahasranāmastotra.*

Substance, country-made paper. $10\frac{1}{2} \times 4$ inches. Folia, 15. Lines, 8. Extent in ślokas, 250. Character, Bengali. Date, Śaka 1760. Appearance, fair. Complete.

Same as above.

6767.

9622. *Rāmasahasranāmastotra.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 1-17. Lines, 8. Extent in ślokas, 250. Character, Nāgara. Date, Samvat 1826. Appearance, fair. Complete.

Same as above.

Post-colophon Statement :—

संवत् १८२६ समव मार्गशीर्ष शुक्ल १ शुक्ले ।

6768.

3934. *Rāmasahasranāmastotra.*

Substance, machine-made modern paper. $12 \times 3\frac{1}{4}$ inches. Folia, 9. Lines, 6-7. Extent in ślokas, 200. Character, Bengali. Date, Śaka 1769. Appearance, fair. Complete.

The stotra proper, without the introductory or concluding portions, has been published in the *Stotraratnākara* (Madras, 1927, Vol. I, pp. 455-67) which does not refer to its source. MSS of the stotra described in *Mad.* (XVII. 8964ff) assign it to the *Lingapurāṇa*.

Beginning :—

अथ श्रीरामसहस्रनामस्तोत्रम् ।

एकदा सुखमासीनौ पार्वतीपरमेश्वरौ ।

अन्योन्माश्लिष्टवाङ्मेतौ जगद्देव जगद्भवौ ।

... ..

पार्वती परिपश्यन् तदा घर्माग्लुप्तमात् ।

श्रीपार्वत्यवाच ।

मन्नाय जगतां नाथ सर्व्वेश परमेश्वर ।

तत्प्रसादान्मया ज्ञातं घर्मशास्त्रमनुत्तमम् ।

प्रायश्चित्तन्तु पापानां निवृत्तिं वक्तुमर्हसि ।

श्रीमहादेव उवाच ।

अथ वक्ष्यामि ते देवि रामनामसहस्रकम् ।

ऋष्यभेकमनाः स्तोत्रं गुह्यात् गुह्यतरं महत् ।

Colophon :—

इति लिङ्गागमतन्त्रे उमामहेश्वरसम्वादे श्रीरामसहस्रनामस्तोत्रं समाप्तम् ।

Post-colophon Statement :—

लिपिरियं श्रीरामतारखदेवधर्मणः । शकाब्दाः १७५६ ।

७ । १२ ।

6769.

1719. रकारादिरामसहस्रनामस्तोत्रम् । *Rakārādirāma-*
sahasranāmastotra.

Substance, country-made paper. 9×4 inches. Folia, 1-11. Lines, 10.
Extent in ślokas, 210. Character, Nāgara. Date, Śarpvat 1884. Appearance, good. Complete.

A MS of the work is described in Oxf. No. 152.

Beginning :—

ओदेव्याच ।

देवदेव महादेव भक्तानुग्रहकारक ।

तत्तः अतं मया पूर्वं मन्त्राणां शतकोटयः ॥ १ ॥

... ..

... ..

रहस्यं रामचन्द्रस्य रकाराक्षरपूर्वकम् ।

नामसहस्रकं ब्रूहि यद्यहं तव वक्तुमा ॥ ८ ॥

... ..

Fol. 2B, ॐ रामो रमाकरो दीप्तो रत्ननेत्रो रमापतिः ।

रत्नभूमिविहारो च रत्नपादोऽखण्डविः ॥ १४ ॥

Colophon :—

इति श्रीब्रह्मवामसे कृष्टिप्रशंसायां उभयामहेन्द्रसंवादे रकारादि-
श्रीरामसहस्रनामस्तोत्रं संपूर्णम् ।

Post-colophon Statement:—

मौलि वैशाखसुदी ८ शुक्रवार संमत् १८८९ । इदं पुस्तकं
खज्जो जीक्षीतं भोति सिबलाल । पठनार्थं जयराम ।

6770.

3276. *Rakārādirāmasahasranāmastotra.*

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 1-10. Lines, 10-12. Extent in ślokas, 210. Character, Nāgara. Appearance, discoloured. Complete.

Post-colophon Statement:—

इदं पुस्तकं चारपुरे हत्तुपनामकगच्छेन लिखितम् ।
परायं वा ।

6771.

3928. *Rakārādirāmasahasranāmastotra.*

Substance, country-made paper. $10\frac{1}{2} \times 4$ inches. Folia, 1-11. Lines, 9. Extent in ślokas, 210. Character, Bengali. Date, Śaka 1757. Appearance, fair. Complete.

Post-colophon Statement:—

लिपिरियं श्रीरामतारखदेवशर्मणः शकब्दाः १७५७।५।१२ ।

6772.

9817. *Rakārādirāmasahasranāmastotra.*

Substance, country-made paper. $8\frac{1}{2} \times 5$ inches. Folia, 1-14. Lines, 8-9. Extent in ślokas, 210. Character, Nāgara. Appearance, fair. Complete.

6773.

3234B. रामस्तवराजः । *Rāmastavarāja.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 3A-8B. Lines, 10-12. Extent in ślokas, 100. Character, Nāgara. Appearance, fair. Complete.

The hymn which is stated to belong to the *Sanat-kumārasaṃhitā* has been printed in *Bṛhatstotraratnākara* (Nirṇayasagar Press, pp. 236-244) and *Stotraratnākara* (V. Ramaswamy Sastrulu & Sons, Madras, Vol. II, pp. 510-20).

Post-colophon Statement :—

इदं पुस्तकं चारपुरे इत्युपनामक काष्ठां ह्येन लिखितम् ।

6774.

3234A. रामकवचम् । *Rāmakavaca.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1-3A. Lines, 9-12. Extent in ślokas, 40. Character, Nāgara. Appearance, fair. Complete.

Beginning :—

ॐ पार्वत्यवाच ।

भगवन् देवदेवेश्च सर्वदेवमङ्कृत ।

सर्वं मे कथितं देव राममङ्गलं विशेषतः ।

चैकोक्तमोहनं नाम कवचं पूर्वमुच्यते ।

कथयस्व महादेव यद्यहं तव वल्लभा ।

श्रीमहादेव उवाच ।

शृणु वक्ष्यामि देवि त्वं कवचं परमाद्भुतम् ।

अथ भगवोपनं गृह्यं ब्रह्ममन्त्रौचयिष्यम् ।

ॐ अस्य श्रीरामचैलोक्यमोहनकवचस्य ब्रह्मा ऋषिः गायत्री-
मन्त्रः श्रीरामचन्द्रो देवता मम चतुर्वर्गसाधने जपे विनियोगः ।

Colophon :—

इति श्रीब्रह्मयामले गौरीतन्त्रे उमामहेश्वरसंवादे चैलोक्यमोहन-
नाम कवचं समाप्तम् । सम्पूर्णम् ॥

Post-colophon Statement :—

संवत् १८८७ शके १७५२ ।

6775.

9846. राधास्तवराजः । *Rādhāstavarāja.*

Substance, country-made paper. $7\frac{1}{2} \times 4$ inches. Folia, 5. Lines, 8.
Extent in ślokas, 35. Character, Nāgara. Appearance, discoloured.
Complete.

This is only a collection of names and epithets of
Rādhā.

Beginning :—

ध्यावेन्नोलाम्बरो ज्ञाना गौरवर्णा वराङ्गना ।
वेदगुह्या गुणातीता राधा कृष्णसमन्विता ॥ १ ॥
मोहिनी सुन्दरी बाला रसरूपा हरिप्रिया ।
ओल्लखवल्गुभा राधा पुष्पोत्तमघोमता ॥ २ ॥

End :—

पठिता कृष्णसंपुष्टा हसिता रुचभानुना ।
राधिका राधिता राधा राधिका कृष्णदेवता ॥ ३० ॥

Colophon :—

इति श्रीगौतमीतन्त्रे श्रीकृष्णोक्तः श्रीराधास्तवराजः समाप्तः ।

6776.

377. अपराजितास्तोत्रम् । *Aparājitāstotra.*

Substance, country-made paper. $13 \times 2\frac{1}{2}$ inches. Folia, 4. Lines, 4, 5. Extent in ślokas, 40. Character, Bengali. Appearance, good. Complete.

The stotra which is assigned to the *Viṣṇudharmottara* consists of *mālāmantras* addressed to Vaiṣṇava as well as other deities. It has been published in the *Stavakavaca-mālā* (Calcutta, 1334 B.S., pp. 700-5).

6777.

9316. सुदर्शनमन्त्रः । *Sudarśanamāntra.*

Substance, country-made paper. $9 \times 3\frac{1}{2}$ inches. Folia, 3. Lines, 6. Extent in ślokas, 20. Character, Nāgara. Appearance, good. Incomplete.

This contains a *mālāmantra* (Fol. 1-2B) of Sudarśana, the disc of Nārāyaṇa, as also an incomplete *mālāmantra* (Fol. 2B-3B) of Nṛsiṃha together with a description of the preliminary rites required for the repetition of the mantras.

6778.

11255. हनुमच्छान्तिकस्तोत्रम् । *Hanūmacchāntikastotra.*

Substance, country-made paper. $9 \times 3\frac{1}{2}$ inches. Folia, 1-3. Lines, 5. Extent in ślokas, 12. Character, Nāgara. Appearance, good. Complete.

Beginning :—

ॐ श्रीदेवुवाच ।

भगवन् सर्वधर्मश्च सर्वशास्त्रविशारद ।

हनुमच्छान्तिदं स्तोत्रं श्रोतुमिच्छामि साध्यतम् । १ ।

शिव उवाच ।

ब्रह्म देवि प्रवक्ष्यामि शान्तिस्तोत्रमनुत्तमम् ।

यस्य प्रसादमात्रेण भवेच्छान्तिः कपीन्द्रः ॥ २ ॥

केसरिनन्दनं वीरं शक्तिधर्मपरायणम् ।

कौलमार्गप्रदातारं त्वाङ्गनेयं नमाम्यहम् ॥ ३ ॥

Colophon :—

इति श्रीप्रेतारिणीतन्त्रे हनुमच्छान्तिकं स्तोत्रं समाप्तम् ।

6779.

3084. वडवानलस्तोत्रम् । *Vaḍavānalastotra.*

Substance, machine-made paper. 8×4 inches. Folia, 1-4. Lines, 7. Extent in ślokas, 40. Character, Nāgara. Date, Śamvat 1943. Appearance, good: Complete.

This stotra of Hanumat which is of the type of a mālāmantra is printed in *Br̥hatstotraratnākara* (Bombay, 1927, pp. 272-3) where it is attributed to Vibhīṣaṇa.

Colophon :—

इति श्रीसुदर्शनसंहिता[या] वडवानलस्तोत्रं संपूर्णम् ।

Post-colophon Statement :—

संवत् १९४३ मोः चइत वदौ ९ शुक्रवार ।

6780.

9220. हनुमत्कवचम् । *Hanumatkavaca.*

Substance, country-made paper. 10½×4½ inches. Folia, 1-7. Lines, 11. Extent in ślokas, 150. Character, Nāgara. Date, Śamvat 1912. Appearance, fair. Complete.

Beginning :—

ओपार्वत्वाच्च ।

सदा शिवकर क्षामिन् क्षानद प्रियकारक ।

कवचादि मया सर्वं देवानां संभृतं प्रिय ॥ १ ॥

इदानीं ओतुमिच्छामि कवचं कवचानिधे ।

वायुसूनुर्वरं तेन नान्यदन्वेषितं भवेत् ॥ २ ॥

Colophon :—

इति ओषधयामणे ईश्वरपार्वतीसंवादे हनुमत्कावचं सम्पूर्णम् ।

Post-colophon Statement :—

संवत् १८१२ । मार्ग शु १२ ति गौरीदत्तेन काष्ठात् ।

Śaṅkarācārya.

6781.

7569. चर्पटपञ्जरस्तोत्रम् । *Carpaṭapanjarastotra.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1. Lines, 13+12. Extent in ślokas, 20. Character, Nāgara. Appearance, fair. Complete.

This is a well-known stotra printed in various collections of stotras like the *Bṛhatstotraratnākara* (pp. 341-3).

Post-colophon Statement :—

सं १८३८ मि । ज्ये । सुद १२ पना वाचनायम् ।

6782.

5976B. मानसपूजा । *Mānasapūjā.*

Substance, country-made paper. $9\frac{1}{2} \times 8$ inches. Folium 1 (the last in the MS). Character, Nāgara. Date, Samvat, 1831. Appearance, old. Complete in 4 verses.

Beginning :—

रत्नैः कल्पितमासनं हिमजलैः ज्ञानक्ष दिव्याम्बरं
 गानारत्नविभूषितं मृगमदामोदाङ्कितं चन्दनम् ।
 जातोचम्पककेतकौविरचितं पुष्पक्ष घृपं तथा
 देयं देव दयानिधे तव विभो संतिष्ठन्ने तुष्यताम् ॥

Colophon :—

इति शङ्कराचार्यविरचितमानसौपूजा समाप्ता ।

The colophon is followed by the following verse:—

या प्रीतिर्विदुरार्पिते मुररिपो कुन्धर्पिते यावृशौ
 या गोवर्धनमूर्धनि पृथुकिं कान्ये यशोदार्पिते ।
 भारद्वाजसमर्पिते + + + + दत्तेष्टरे योषिता
 या प्रीतिर्युनिपत्नीभक्तिरचिता तत्रापि तां तां कुब ॥

6783.

6076B. *Mānasapūjā*.

Substance, country-made paper. $8\frac{1}{2} \times 6$ inches. Folium, 1 (the last in the MS). Character, Nāgara. Appearance, old. Complete in 3 verses.

Dāsadāsa.

6784.

7848. जानकीविरहसम्भवमन्त्रराजस्तोत्रम् । *Jānakī-
 virahasambhavamāntrarājastotra*.

Substance, country-made paper. $11 \times 4\frac{1}{2}$ inches. Folia, 1-11. In Tripāṭha form. Character, Nāgara. Date, Śarpvat 1919. Appearance, fair. Complete.

The stotra is accompanied by a commentary by the author himself. The stotra which is complete in 20 verses is addressed to Jānakī, consort of Rāma.

Beginning :—

श्रीरामचन्द्रहितवायुसुतं प्रणम्य
 श्रीजानकीचरणकङ्करतिप्रदम् ।
 अत्यद्भुतं विरहसम्भवमन्तराजं
 सोतापतेः शरणदं शिवदं प्रकुर्वे ॥ १ ॥

... ..

मातर्विन्ध्यविभूषणं सुरवरं प्रत्वापणित्वेति वा
 सत्यं कामयतेऽर्भकोऽयममलः श्रान्तः क्षुवाञ्छस्य भोः ।
 भूमे मामनुशासनं प्रभवतः प्राप्येव देह्यासु रे
 प्राणा उत्पलयन्ति मे यदि पुनर्गायास्तसि त्वं च माम् ॥ ४ ॥

Beginning of the Commentary :—

... .. दासदासकृतं श्रीजानकीविरहाभिगोद्वमन्तराजं
 तत्तिलकमहं दासदासजनः करिष्ये ।

End :—

मा रोदिति त्वं ह्यरविन्दनेत्र
 क्षिप्रं मदौघं पिव वत्स दुग्धम् ।
 कुर्वन् सकार्यं विहरन् तावन्-
 मत्वा वयो मे पुनरेहि मा त्वम् ॥ १६ ॥
 श्रीजानकीविरहसम्भवमन्तराजम्
 अज्ञाननाशनमहङ्गरिकपक्षम् ।
 श्रीदासदासरचितं परिभावयन्तु
 ह्यं विचार्य च मया खलु भावुका हे ॥ २० ॥

Colophon :—

इति [श्री]महासदासविरचितं श्रीजानकीविरहसम्भवमन्तराज-
 स्तोत्रं सम्पूर्णम् ।

Colophon of the Commentary :—

इति श्रीमहासदासजनकृतं श्रीजानकीविरहसम्भवमन्तराज-
तिनकं समाप्तम् ।

Post-colophon Statement :—

सन्वत् १८१८ । आश्विनकृष्णतियौ चर्या ६ रवौ विशाखदेव
निखितं काश्याम् ।

6785.

9947. कर्तवीर्यकवचम् । *Kārtavīryakavaca*.

Substance, country-made paper. $12\frac{1}{2} \times 5$ inches. Folia, 1-6. Lines, 14. Extent in ślokas, 200. Character, Nāgara. Appearance, fair. Complete.

The *kavaca* which is assigned to the Uddāmaratantra is printed in *Stavakavacamālā* (Calcutta, 1334 B.S., pp. 884-98). A few lines, found after the conclusion of the *kavaca*, describe the procedure of muttering the mantra of Kārtavīrya.

V. PLANETS.

6786.

9151. **वज्रपञ्जरसूर्यकवचम् ।** *Vajrapañjarasūryakavaca.*

Substance, country-made paper. $12 \times 5\frac{1}{2}$ inches. Folia, 1-3. Extent in āloka, 75. Character, Nāgara. Date, Samvat 1809. Appearance, discoloured. Complete.

This constitutes chapter 33 of the Devīrahasya section of the *Rudrayāmala* and agrees with Fol. 117A-120A of a complete MS of the latter described under No. 5880 above.

Beginning :—

श्रीन्धर उवाच ।

यो देवदेवो भगवान् भास्कारो महतीं निधिः ।
गायत्रीगायको भास्वान् सवितेति प्रगीयते ॥ १ ॥
तस्याहं कवचं दिव्यं वज्रपञ्जरकाभिषम् ।
सर्वमन्त्रमयं दिव्यं मूलविद्यारहस्यकम् ॥ २ ॥
सर्वपापहरं देवि दुःखदारिद्र्यानाशनम् ।
महाकुलहरं पुण्यं सर्वरोगनिवर्हणम् ॥ ३ ॥
सर्वशस्त्रसमूहं संयामे विजयप्रदम् ।
सर्वतेजोमयं सर्वदेवदानवपूजितम् ॥ ४ ॥

End :—

लक्ष्मीवान् जायते देवि सद्यः सूर्यप्रसादतः ।
भक्त्या य[च्च] पठेद्देवि कवचं वज्रपञ्जरम् ॥ ४२ ॥
इह लोके नित्यं मुक्ता देवान्ते मुक्तिमाप्नुयात् ।

Colophon :—

इति श्रीब्रह्मसंहितासु तन्त्रे देवीरहस्ये वज्रपञ्जरसूर्यकवचं सम्पूर्णम् ।

Post-colophon Statement :—

शुभमस्तु । संवत् १८६६ पौष १३ शुक्रदिने लिपिस्तमितम् ।

6787.

9438. सूर्यकवचम् । *Sūryakavaca.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 2. Lines, 7. Extent in ślokas, 25. Character, Nāgara. Date, Śamvat 1887, Śaka, 1752. Appearance, fair. Complete.

This stotra, known as *Trailokyamāṅga*, is very popular and is found printed in many a collection of stotras.

Post-colophon statement :—

संवत् १८८७ शके १७५२ शुक्रमासे ज्येष्ठपक्षे लिखितं वन्दो-
दोनं दीक्षित ।

6788.

2010. शनैश्चरस्तोत्रम् । *Śanaishcarastotra.*

Substance, country-made paper. $8 \times 4\frac{1}{2}$ inches. Folia, 6. Lines, 8. Extent in ślokas, 60. Character, Nāgara. Date, Śaka 1774. Appearance, discoloured. Complete.

The stotra which is in the form of an interlocution between Śani and Daśaratha does not agree with the one printed in *Stotraratnākara* (Madras, 1927, Vol. II, pp. 551-2), *Bṛhatstotraratnākara* (Bombay, 1932, pp. 364-5) and *Stavakavacamālā* (Calcutta, 1330 B.S., pp. 668-9) the last of which attributes it to Daśaratha.

Beginning :—

अस्य श्रीशैखरस्तोत्रमन्त्रस्य ईश्वर ऋषिः अतुल्यं हृन्दः शनि-
देवता हं बीजं स्वाहा शक्तिः मं कौलकं मम सकलपीठानिरसनार्थं
शैखरस्तोत्रजपे विनियोगः ।

Colophon :—

इति श्रीविद्यामालायां दशरथप्रोक्तं शैखरस्तोत्रं संपूर्णम् ।

Post-colophon Statement :—

शके १७७४ परिघावीनां संवत्सरे मार्गशीर्षे वद्य प्रतिपद्यां सोम-
वासरे इदं पुस्तकं ज्योतिषिवरवडेकरोपनाम्ना सखारामात्मज-
बालदेवज्ञेन लिखितम् ।

VI. MISCELLANEOUS.

6789.

1957. बालग्रहस्तवः । *Bālagrahastava*.

Substance, country-made paper. 10×5 inches (2 fol.) and 9½×4 inches (1 fol.). Folia, 3. Lines, 12, 8. Extent in ślokas, 50. Character, Nāgara. Appearance, fair. Complete.

The present MS was described in L. X. 4045. The hymn invokes various gods and demi-gods for the protection of children.

6790.

8781. गुरुगीता । *Gurugītā*.

Substance, country-made paper. 9×4½ inches. Folia, 1-35 of which Fol. 2 is missing. Lines, 5. Extent in ślokas, 200. Character, Nāgara. Date, Samvat 1913. Appearance, good. Complete.

The stotra proper begins on Fol. 7B, the previous portion being occupied by a description of the worship of the guru. It is assigned to the *Skandapurāṇa* in the present MS as also in the MSS described in ASB. V. 3935-7, while according to MSS described under No. 6792 below and in CS. V. 18 it belongs either to the *Rudrayāmala* or the *Brahmayāmala*. Though introduced as a *mālāmantra* it is of the type of an ordinary hymn, speaking of the greatness of a guru.

Post-colophon Statement :—

संवत् १९१३ वैशाख शुक्ल १० ।

6791.

5621F. *Gurugītā*.

Substance, palm-leaf. $14 \times 1\frac{1}{2}$ inches. Folia, 109-114. Lines, 5. Extent in ślokas, 200. Character, Udiya. Appearance, good. Complete.

The phalaśruti portion (found on Fol. 27ff in the preceding MS) is not found in the present MS.

6792.

156. गुरुगीता । *Gurugītā*.

Substance, country-made yellow paper. $18\frac{1}{2} \times 3$ inches. Folia, 6. Lines, 7-10 on a page. Extent in ślokas, 200. Character, Bengali. Appearance, old. Complete.

The present manuscript has been noticed in L.I. 445.

6793.

2746B. *Gurugītā*.

Substance, machine-made paper. $16 \times 3\frac{1}{2}$ inches. Folia, 3B-4A. Lines, 5 in all. Extent in ślokas, 9. Character, Bengali. Appearance, good. Complete.

This speaks of the greatness of the Divine Mother, the supreme Guru.

अथ गुरुगीता ।

श्रीपार्वत्युवाच ।

जोकेषु कथ्यतां देव गुरुगीता मयि प्रभो ।

ईश्वर उवाच ।

एतु तारिखि ब्रह्ममि गीतां ब्रह्ममयीं पराम् ।

Colophon :—

इति कङ्कालमालिनीतन्त्रे सार्द्धलक्षग्रन्थे श्रीश्रीगुरुगोता
सम्पूर्णा ।

6794.

217. गुरुसहस्रनामस्तोत्रम् । *Gurusahasranāmastotra.*

Substance, country-made paper. 13×5 inches. Folia, 1-8. Lines, 8-9. Extent in ślokas, 130. Character, Bengali. Appearance, old. Complete.

The hymn which is in the form of an interlocution between Śiva and Pārvatī is assigned to the *Sammohana-tantra*. The present MS has been described in L. I. 410. Two lines of a *Durgāsahasranāmastotra* are given after the conclusion of the present hymn.

Beginning :—

सूत उवाच ।

कैलासशिखरासीनं चन्द्रखण्डविराजितम् ।

पद्मच्छ विनया[द्] भक्त्या गौरौ नत्वा हृदयधनम् ।

श्रीदेव्युवाच ।

भगवन् सर्वधर्मज्ञ सर्वशास्त्रविप्रारह ।

केनोपायेन च कलौ लोकात्ता यान्ति सकृत्तिम् ।

6795.

2788. *Gurusahasranāmastotra.*

Substance, machine-made paper. 12½×4 inches. Folia, 1-8. Lines, 7. Extent in ślokas, 130. Character, Bengali. Appearance, fair. Complete.

Same as above. The present MS has been described in L. X. 4077

Post-colophon Statement :—

औहरिनारायणदेवशर्मणः स्नाक्षरमिदं पुस्तकम् ।

6796.

2780. *Gurusahasranāmastotra.*

Substance, country-made yellow paper. $13 \times 3\frac{1}{2}$ inches. Folia, 1-9, of which Nos. 3-6 are missing. Lines, 8. Character, Bengali. Appearance, good. Incomplete.

This is different from the hymn described above.

Beginning :—

ओमहादेव उवाच ।

अपरं ओतुमिच्छामि कान्ते मत्प्राणवत्तमे ।

स्तोत्रं सहस्रनामाख्यं श्रीगुरोः कुणभैरवि ।

ज्ञापया कथयेशानि स्तोत्रं परमदुर्लभम् ।

... ..

ॐ नमामि श्रीगुरुब्रह्मा ब्रह्मज्ञानप्रदायकः ।

ब्रह्मज्ञो ब्रह्मदो ब्रह्मा ब्रह्मपद्मोपरिस्थितः ॥

Colophon :—

इति श्रीनिगमयोगसारे सर्वागमोपमोत्तमे शतसाहस्रम् ।
संहितायां निगमशास्त्रे सहस्रारे सहस्रनामकथनं एकादशः
परिच्छेदः ।

6797.

8963. *गुरुस्तवराजः । Gurustavarāja.*

Substance, country-made paper. $7\frac{1}{2} \times 4$ inches. Folia, 3. Lines, 7. Extent in ślokas, 25. Character, Nāgara. Appearance, good. Complete.

Beginning :—

ॐ ब्रह्मस्थानसरोजमध्यविलसच्छ्रीतांमुपोठस्थितं
स्मूर्जत्सूर्यवर्चिं वराभयकरं कर्पूरकुन्दोज्ज्वलम् ।
श्वेतस्वगवसनानुलोपनयुतं विद्युद्वचा कान्तया
संश्लिष्टार्घतनुं प्रसन्नवदनं वन्दे गुरुं सादरम् ॥

End :—

पूर्वांशाभिमुखः क्षताङ्गलिपुटः श्लोकाष्टकं यः पठेत्
पौरुषैर्यविधिं विनापि लभते मन्त्रस्य सिद्धिं पराम् ।
नो विघ्नैः परिभूयते प्रतिदिनं प्राप्नोति पूजाफलं
देहान्ते परमं पदं निविशते यद् योगिनां दुर्लभम् ॥

Colophon :—

इति श्रीवामकेश्वरतन्त्रे हरगौरीसंवादे गुरुस्तवराजः समाप्तः ॥

6797A.

9946. गुरुप्रशंसा । *Guruprasāmsā.*

Substance, country-made paper. $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 3. Lines, 8 in a page. Extent in ślokas, 40. Character, Nāgara. Appearance, old. Complete.

The name is written in red ink, possibly in a later hand, at the end. It speaks of the greatness of a guru by way of describing the results of showing respect or disrespect to him.

Beginning :—

श्रान्तिदान्यादिहीनाय विषयावलम्बितसे ।
अर्थिनेऽपि न दातव्यं गुरुव्यापि क्षपाक्षुना ।
अपुत्रायाप्यशिक्षाय वक्तव्यं नाधिकारिणे ॥ १ ॥

उत्ते सत्यपि तत्पारो वक्तव्यः सर्वथा न हि ।
 गुह्यभक्त्या विहीनाय सर्वदाप्यधिकारिणे ॥ २ ॥
 देववद् यो गुह्यं पश्येदप्रमत्तोऽधिकारभाक् ।
 स एव ब्रह्मविज्ञानं फलवत्प्राप्नुयाद्भरः ॥ ३ ॥

End :—

इति ते कथितं ज्ञानं यत् श्रेयान्वतरौवदत् ।
 कारणाणां विचारेण मायाशक्तेश्च दर्शनात् ॥ ३४ ॥
 मुनीनां ब्रह्मविज्ञानसम्यग्ज्ञानां महात्मनाम् ।
 इतः परं किमन्यत्त्वं श्रोतुमर्हति सुमत ॥ ३५ ॥

6798.

3401. गुरुपादुकास्तोत्रम् । *Gurupādukāstotra.*

Substance, country-made paper. 12½ × 4½ inches. Folia, 3. Lines, 10. Extent in ślokaś, 90. Character, Bengali. Date, Śaka 1769. Appearance, fair. Complete.

The text is accompanied by an anonymous commentary which generally agrees with the commentary attributed to Durgādāśa, MSS of which are described below. The present MS, however, does not contain the text of and commentary on the *phalāśruti* verse found in all the MSS described below. The introductory verse of the commentary is found only in the present MS.

Beginning of the Stotra :—

ब्रह्मरन्ध्रसरसीवहोदरे
 निखिलप्रभवदातमद्भुतम् ।
 कुण्डलीविवरकायमण्डितं
 दादशार्धसरसीवहं भजे ॥

Beginning of the Commentary :—

नमामि परमात्मानं गुरुद्वयं सनातनम् ।
पादुकापञ्चपद्यानां वक्ष्यामि गुरुदेशनात् ॥

6799.

5118. *Gurupādūkāstotra.*

Substance, country-made paper. 18×3½ inches. Folia, 3. Lines, 7. Extent in ślokas, 90. Character, Bengali. Appearance, old. Complete.

In the colophon of the text portion in the present as well as the following MS the hymn is assigned to the *Ūrdhvāmnāyatantra* :

इत्यूर्ध्वाम्नायतन्त्रे शिवपञ्चवक्त्रविनिर्गतं गुरुपादुकापञ्चकस्तोत्रं
समाप्तम् ।

It is also assigned to the *Rudrayāmala* (Cat. Cat. I, 156) and the *Viśvasāra* (AS., p. 56).

The text is accompanied by the commentary of Durgā-dāsa Vidyāvāgīśa Bhaṭṭācārya, who is here and in the following MS simply called Durgā Vidyāvāgīśa. Another MS of the commentary is described in L. I. 329.

The last line of the commentary agrees with that of the commentary attributed to Raghunandana Nyāyālaṅkāra (HPR. I. 977).

Beginning of the Commentary :—

गुरुपादुकास्तोत्रस्य टीका लिख्यते । तद्वशात् । द्वादशार्ध-
शतसौवर्णं भजे सेवां करोमौत्सर्गः ।

Post-colophon Statement :—

लिखितं श्रीरामप्रसादशर्मणा ।

6800.

5289. *Gurupādukāstotra.*

Substance, country-made paper. $17 \times 3\frac{1}{4}$ inches. Folia, 3. Lines, 8. Extent in ślokaś, 90. Character, Bengali. Appearance, fair. Complete.

The text is here accompanied by the commentary of Durgādāśa.

6801.

3917A. *Gurupādukāstotra.*

Substance, country-made paper. $14\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 2 (marked 21 and 22). In Tripāṭha form. Character, Bengali. Appearance, old and dilapidated. Incomplete.

The present MS contains portions of the text (from middle of verse 5) and the commentary (from verse 3) of Durgādāśa.

6802.

164. *Gurupādukāstotraṭīkā.*

Substance, country-made paper. $17\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 3. Lines, 7. Extent in ślokaś, 90. Character, Bengali. Appearance old. Complete.

The MS contains the commentary of Durgādāśa, who is called here Vidyāvācaspati.

6803.

3917B. गुरुकवचम् । *Gurukavaca.*

Substance, country-made paper. $14\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 23A-25A. Lines, 11. Extent in ślokaś, 50. Character, Bengali. Appearance, old and dilapidated. Complete.

Beginning :—

ओपार्वसुवाच ।

देवेश परमेशान भक्तानुग्रहकारक ।

कुलधर्मरतान् वीरान् तेषां सुसिद्धिकारकम् ।

ब्रूहि मे क्षपया शम्भो यदि प्रीतिर्ममोपरि ।

साधकानां हितार्थाय भक्तिसुक्तिप्रदायक(ः) ।

Colophon :—

इति श्रीमहागमसारे विन्धसारोज्जारे श्रीगुरुकवचम् समाप्तम्

6804.

2848. [गुरुस्तोत्रकवचसंग्रहः । *A collection of hymns to Guru*]

Substance, country-made yellow paper. 13×3½ inches. Folia, 2. Lines, 10, 11. Character, Bengali. Appearance, good. Complete.

This contains (1) गुरुपरब्रह्मस्तोत्र (Fol. 1) assigned to the *Ni[ga]mayogasāra*, (2) गुरुपरब्रह्मस्तोत्रकवच (Fol. 1B-2A) assigned to the *Nigamayogasāra*, (3) गुरुकवच (Fol. 2A-2B) assigned to the *Samayātāntra*, and (4) गुरुपंक्तिकवच (Fol. 2B) assigned to the *Gurutantra*. The present MS has been described in L. X. 4078-81.

6805.

9640. परमहंसकवचम् । *Paramahamsakavaca*.

Substance, country-made paper. 10½×5 inches. Folia, 3. Lines, 9. Extent in ślokaś, 59. Character, Nāgara. Appearance, fair. Complete.

Different deities are invoked here for the protection of different parts of the body.

Beginning:—

पार्ष्ण्यवाच

भगवन् सर्वधर्मज्ञ सर्वधर्मेविप्रारद ।

कवचं श्रोतुमिच्छामि हंसस्य परमस्य च ॥ १ ॥

तत्त्वसादात्महादेव अताञ्च विविधा विभो ।

तस्मै कवच देवेद्य यदि ज्ञेयोऽस्ति मां प्रति ॥ २ ॥

Colophon:—

इति श्रीवृषभामले हरगौरीसंवादे परार्द्धे परमहंसकवचं
सम्पूर्णम् ।

Saṅkarācārya.

6806.

2299. अव्यक्तमूर्तिमानसपूजनम् । *Avyaktamūrtimānasa-
pūjana.*

Substance, country-made paper. 7½×3 inches. Folium, 1. Lines, 12 (in all). Extent in ślokaś, 10. Character, Nāgara. Appearance, fair. Complete.

The present MS has been described in L. X. 4040. The introductory portion agrees partially with that of the hymn called *nirguṇamānasa-pūjā* (*The works of Sri Sankaracharya*, Srirangam, Vol. 18, pp. 107ff).

6807.

5538B. योगतारावली । *Yogatārāvalī.*

Substance, machine-made paper. 8×6 inches. Folia, 2. Lines, 26 in all. Complete in 29 verses.

This refers to the efficacy of different yogic practices. It has been published in the *Works of Sankaracharya* (Sri Vani Vilas Press, Vol. 16, pp. 115ff).

6808.

9899. आनन्दबोधलहरी । *Anandabodhalaharī*.

Substance, country-made paper. One long sheet of paper $21 \times 9\frac{1}{2}$ inches in size. Lines, 66. Extent in ślokas, 30. Character, Nāgara. Appearance, good. Complete in 18 stanzas.

The hymn under the name *Jivanmuktānandalaharī* complete in 17 stanzas has been published in the *Works of Sri Sankaracharya* (Sri Vani Vilas Press, Srirangam, Vol. 16, p. 137-41).

Concluding verse not found in the printed edition :—

मौने मौनौ मुखिनि मुखवान् पण्डिते पण्डितश्च
 दोने दोनः सुखिनि सुखवान् भोगिनि प्राप्तभोगः ।
 मूर्खे मूर्खौ युवतिषु युवा वाम्निनि प्रौढवाम्नी
 घन्यः कोऽपि त्रिसुवन(वि)नयो योऽवधूतेऽवधूतः ॥

Colophon :—

इति श्रीमत्परमहंसपरिव्रजकाचार्य-श्रीमत्पद्मराचार्यविरचितं
 आनन्दबोधलहरीस्तोत्रं [] समाप्तम् ।

6809.

10906. *Anandabodhalaharī*.

Substance, country-made paper. $6\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 7. Lines, 6. Extent in ślokas, 29. Character, Nāgara. Appearance, fair. Complete in 17 verses.

The colophon of the present MS refers to the hymn as *Anandalaharī*.

6810.

2019. [स्तवकवचसंग्रहः । *Collection of hymns.*]

Substance, country-made paper. 11×5½ inches. Folia, 1-16. Lines

14. Character, Nāgara. Appearance, old. Complete.

It professes to contain the Stavakavaca section of the *Tantrasāra* and it begins with the line:

अथ तन्त्रसारहतोयपरिच्छेदः निख्यते स्तोत्रसंग्रह + निख्यते ।

As a matter of fact, it contains a number of hymns occurring in the *Tantrasāra* though not of course always in the order followed in the latter. Portions from the section on Dikṣā dealing with the proper time for the ceremony are also found in Fol. 12A-13B.

The following is the list of hymns found in the *Tantrasāra*:

गणेशस्तवराज (Fol. 2A-2B), हरिद्रागणेशकवच (2B-3A), सरस्वती-
स्तोत्र (3A-4A), त्रिपुरास्तोत्र (4B-5B), सर्वायैनाम[त्रिपुरा]कवच (5B-
6B), दुर्गाशतनामस्तोत्र (6B-7A), दुर्गाकवच (7A-7B), महिषमर्दिनीस्तोत्र
(7B-8B), महिषमर्दिनीकवच (8B-10A), जङ्घीकवच (11A-12A).

The following is the list of hymns not found in the *Tantrasāra*:

गणेशरक्षाकरस्तोत्र (Fol. 1), गुर्वष्टकस्तोत्र attributed to Śaṃ-
karācārya (4A-4B), जङ्घीस्तोत्र assigned to the *Prapañcasāra*
(10A-11A), तुलसीस्तोत्र assigned to the *Garuḍapurāṇasāra*
(14A-14B), तुलसीकवच assigned to the *Brahmāṇḍapurāṇa*
(14B-15A), स्वामिकार्तिकस्तोत्र (15A-15B), भैरवाष्टकस्तोत्र (15B-
16A), रामपद्मरस्तोत्र (16A-16B), बाजाष्टक (16B). The last three
are attributed to Śaṃkarācārya.

Of these the *गुर्वच* and the *भैरवाच* have been published in *The Works of Sankaracharya* (Vol. 18, pp. 89-91, 140-2), *शामिकावतिलेखकोष* and the *तुलसीकवच* have been printed in the *Stavakavacamālā* (p. 748, 863) and the *वक्षोकोष* and *तुलसीकवच* are published in *Bṛhatstotraratnākara* (p. 173, 366). The beginnings of the remaining hymns are quoted below :—

गणेशरक्षाकोष begins

मौलिं भद्रेशप्रभोज्याङ्गात् पातु विनायकः ।

त्रिनेत्रः पातु मे नेत्रे दुर्वचकोर्वतु शूलो ॥

तुलसीकोष begins

त्वन्मूले सर्वतोर्षाणि त्वन्मध्ये सर्वदेवतम् ।

त्वदग्रे सर्वदेवेषु तुलसि त्वां नमाम्यहम् ॥

रामपञ्जरकोष begins

रमन्तु चित्तं राघवे विदेहकन्यकाश्रये ।

महेष्टचित्तगौरवे मुनीन्द्रगोतवैभवे ॥

वाजावच begins

वरदाभवे पुस्तकाक्षभाषां

विजलत्पाक्षिसरोजभासमानाम् ।

शरदिन्दुसहस्रकोटिसदृशां

परमावन्दमयीं प्रबोधि वाजाम् ॥ १ ॥

6811.

9147. [*Stavakavacasamgraha.*]

Substance, country-made paper. $11\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 1-4. Lines.

14. Character, Nāgara. Appearance, old.

This contains six hymns:

I. Hymn of Rādhā and Kṛṣṇa containing their various names (Fol. 1-3A):

Beginning :—

श्रीभगवानुवाच ।

जयति श्रीपरमानन्दस्यपादपवङ्करो ।

श्रीसख्यवदनाम्भोजमधुपानमधुप्रता ॥ १ ॥

श्रीसख्यनयनानन्दसदाकर्पूरवर्तिका ।

श्रीसख्याननयूर्ध्वेन्द्राधिका चारुचन्द्रिका ॥ २ ॥

श्रीसख्यरूपपाथोधिजहरी हेमवैभवा ।

श्रीसख्यमालतीहारसुगन्धवरभूषणा ॥ ३ ॥

श्रीसख्यपरमानन्दसरःपद्मनकुम्भला ।

श्रीसख्ययामिनोरम्यचन्द्रोदयसुखोत्सवा ॥ ४ ॥

Colophon :—

इति श्रीकृष्णसंहितायां द्वितीयपादे भूलोकवर्णने श्रीकृष्ण-
चरित्रे मन्मथवाराधननिरूपणे नामाष्टाध्यायः ।

II. निवेदनाष्टक (Fol. 3A):

Beginning :—

हंससख्यं रचिरं विधाय यः सम्प्रदायस्य प्रवर्तनार्थम् ।

सतत्त्वसाक्षात्तनकादिकेभ्यो नारायणं तं श्रयं प्रपद्ये ॥

Colophon :—

इति श्रीभगवत्प्रखिपातपूर्वकं निवेदनाष्टकं सम्पूर्णम् ।

III. *सनकादिप्रखिपातल्लेख (3A-3B):

Beginning :—

कुमारभावेन विधाय वेद्यं यो ब्रह्मचर्यं सुवृत्तं वि + धत्त ।

परिष्कारकौरिममहिताङ्गं नमाम्यहं श्रीसनकादिभ्यं तम् ।

Colophon :—

इति श्रीसनकादिप्रखिपत्युक्तं समाप्तम् ।

IV. नारदश्ररयागतचतुष्टक (3B) :

Beginning :—

यः सर्वलोकस्य हितं विधातुं समुद्य + + + दद्याद्भयविदेकात् ।

सत्त्वञ्च रात्रागमकद्रुभूव श्रीनारदं तं श्ररखं प्रपद्ये ॥

Colophon :—

इति श्रीनारदश्ररयागतचतुष्टकम् ।

V. निम्बार्कश्ररयागतिचतुष्टक (3B-4A) :

Beginning :—

महानुभावेन पुरस्कृतो + बभार दीक्षां किञ्च नारदाद्याः ।

क्षपाम् + + + दद्यान् तं श्रीनिम्बार्कमहं नमामि ॥

Colophon :—

इति श्रीनिम्बार्कश्ररयागतिचतुष्टकं द्रष्टव्यम् ।

VI. राधाकवच (4A-B) :

Beginning :—

श्रीपार्वत्यवाच ।

देवदेव महादेव प्रेमप्रोतिप्रदायकम् ।

राधायाः कवचं देव कथय प्राख्यवस्तुभ ॥

Colophon :—

इति श्रीब्रह्मयामसे गौरीश्ररखंवादे राधाकवचं समाप्तम् ।

This kavaca does not agree with the one assigned to the *Nāradapañcarātra* and printed in the *Brhatstotra-ratnākara* (Bombay, 1932, pp. 185-8).

6812.

9642. [*Stavakavacasamgraha.*]

Substance, country-made paper. $5 \times 3\frac{1}{2}$ inches. Folia, 1-20+1-6+1-14 stitched in book-form. Character, Nāgara. Date, 1613 Samvat (?). Appearance, old.

This MS contains (1) कर्तव्योक्तवच (Fol. 1-20B) agreeing with the one described under No. 6785 above, (2) गायत्री-हृदय (Fol. 1-6A) which agrees with the hymn of the same name described under No. 6720 above, (3) आदिहृदय (Fol. 1-14B) which agrees with the famous hymn of the same name (*Stavakavacamālā*, Vasumati Press, pp. 128-148) but is incomplete here, running up to a portion of p. 145 of the printed edition.

Post-colophon Statement of the portion containing the *Gāyatrihṛdaya* :—

अथेह श्रौतलोदावास्तव्य त्रै(यो)विद्यमोक्षसातीवगोपालानुचरेण
गोपीनाथेन हरिकृष्णपठनाथं परार्थं च लिखितमिदम् । शुभमस्तु ।
संवत् १९१३ वर्षे श्रावणे १३७८ ।

6813.

[2444. *Stavakavacasamgraha.*]

Substance, country-made paper. $8\frac{1}{2} \times 5$ inches. Lines, 11. Folia, 1-230 (bound in book-form). Character, Nāgara. Appearance, fair. Complete.

This contains the following 43 items :

1. गङ्गावहनामस्तोत्र from the Kāśīkhaṇḍa (I. 29) of the *Skandapurāṇa* (Fol. 1-11A).
2. हरिहरनामावलिस्तोत्र from the Kāśīkhaṇḍa (I. 8. 99-112) of the *Skandapurāṇa* (Fol. 11B-12B).

3. दुर्गास्तोत्र from the *Kāśīkhanda* (II. 72. 37-80) of the *Skandapurāṇa* (Fol. 12B-15A).

4. सिद्धिविनायकस्तोत्र in 19 verses from the *Nṛsiṃhapurāṇa* (Fol. 15B-16B).

Beginning :—

इत्याहुर्ववाच ।

नमस्तुता महादेवं स्तोत्रेऽहं तं विनायकम् ।

अभिवेके सदा तेन कृतः शब्देन यः पुरा ।

5. श्रीमद्भगवद्गीता (Fol. 17A-52B).

6. वासुदेवसहस्रनामस्तोत्र from the *Anuśāsanaparvan* (Ch. 149 of the Chitrasala Press edition, Poona, 1933) of the *Mahābhārata* (Fol. 53A-59B).

7. विष्णुस्तवराज in 140 verses from the *Śāntiparvan* (Ch. 47 of Chitrasala Press edition, Poona, 1932) of the *Mahābhārata* (Fol. 60A-66B).

8. विष्णोरनुकूलः from the *Śāntiparvan* (Ch. 195 of the Southern Recension, Madras, 1936) of the *Mahābhārata* (Fol. 66B-71A).

9. गजेन्द्रमोक्ष in 178 verses from the *Śāntiparvan* of the *Mahābhārata* (Fol. 72A-81A).

This contains a version of the story of the greatness of Nārāyaṇa as related in the *Bhāgavatapurāṇa* (VIII. 2-3).

10. दशहरास्तोत्र from the *Kāśīkhanda* (I. 27. 157-184) of the *Skandapurāṇa* (Fol. 81B-82B).

11. गीतासार from the *Mahābhārata* (Fol. 83A-86B).

This is published in the *Gitāgranthāvalī* (Basumatī Press, Calcutta, pp. 244-62). It principally deals with the mystic significance of the syllable *Om*.

12. गीतास्तुति (Fol. 86B-88B).

This hymn is usually recited before a recitation of the *Bhagavadgītā*.

13. गर्भगीता (Fol. 88B-89B).

This speaks of the superiority of self-realisation over everything else. It has been printed in the *Gitāgranthāvalī* (Basumati Press, Calcutta, pp. 720-4).

14. ऋष्यहर्ममहागणपतिस्तोत्र from the *Lingapurāṇa* (Fol. 90B).

Beginning :—

नमामि देवदेवेशं वक्रतुण्डमहावज्रम् ।

वक्रक्षुरगद्योपेतं नमामि ऋष्यमुखाय ।

15. गणेशसहस्रनामस्तोत्र from the *Gaṇeśapurāṇa* (Fol. 91A-100B).

Beginning :—

मुनिवराय ।

कथं नाम्नां सहस्रं तु गणेश उपविष्टवान् ।

शिवदं तन्ममाचक्ष्व लोकानुद्यततपर ।

16. सदाशिवसहस्रनामस्तोत्र from the *Padmapurāṇa* (Fol. 101A-112B).

Beginning :—

एकदा मुनिः सर्वे द्वारकां ब्रह्ममागताः ।

वासुदेवं च सोत्सृष्टाः स्तब्धदर्शनकालसाः ।

... ..

मार्कण्डेय उ ।

त्वं विष्णुः कमलाकान्तः परमात्मा जगद्गुरुः ।

तव पूज्यः कथं शम्भुरेतत् सर्वं वदस्व मे ।

17. हरि(हर)स्तोत्र from the *Bhaviṣyottarapurāṇa* (Fol. 113A-114B).

अर्जुन उवाच ।

सुखिसुखिप्रदो देवः सर्वकामफलप्रदः ।

सर्वसिद्धिकरो देव नमस्तुभ्यं जगद्गण ।

येन भक्त्या जगन्नाथ मानवो याति सद्गतिम् ।

ममोपरि दयां कृत्वा मयि ब्रूहि सुखावहम् ॥

18. परशुरामसहस्रनामस्तोत्र from the *Agnipurāṇa* (Fol. 115A-121B).

श्रीराघव उवाच ।

अहं तत्त्वपरब्रह्म विचरन्ति क्षणोजया ।

इत्युक्तं वः समभ्यर्थं प्रणिपत्य कृताञ्जलिः ।

... ..

तस्य पादार्चनात् सिद्धिः क्षेप्तितं गौमि भार्गवम् ।

19. दत्तात्रेयस्तोत्र from the *Mahābhārata* (Fol. 122A-122B).

Beginning :—

नारद उवाच ।

अग्निपुत्रो महातेजा दत्तात्रेयो महाभुनिः ।

तस्य स्मरणमात्रेण सर्वपापैः प्रमुच्यते ॥

20. रामसहस्रनामस्तोत्र from the *Lingapurāṇa* (Fol. 123A-130B).

Another MS of the hymn has been described under No. 6768 above.

21. सूर्यसहस्रनामस्तोत्र from the *Bhaviṣyottarapurāṇa* (Fol. 131A-137A).

Printed in the *Stavakavacamālā* (pp. 154-166).

22. **सुखसुखराज** from the *Śāmbapurāṇa* (Fol. 138A-138B).

Well-known in Bengal and printed in various stotra collections (*Stavakavacamālā*, p. 151-2).

23. **देवुकावहवनामस्तोत्र** from the *Padmapurāṇa* (Fol. 139A-148B).

Beginning :—

गिरिपुच्छे सुखासीनं प्रह्वरं लोकप्रह्वरम् ।

प्रवृत्तः परिपप्रच्छ संश्रयंस्तु बहानन[ः] ।

श्रीकृष्णोवाच ।

तात सर्वेश्वरस्त्वं हि सर्वतः सर्वभावन[ः] ।

कथयस्व प्रसादेन रहस्यं सकलाधिदम् ।

24. **भवानोत्तहवनामस्तोत्र** from the *Rudrayāmala* (Fol. 149A-158B).

Other MSS of the hymn have been described under Nos. 6700-1 above.

25. **महाकण्ठोत्तहवनामस्तोत्र** from the *Skandapurāṇa* (Fol. 159A-169A).

Beginning :—

कदाचिन्मुदूजो नाम वाराहस्यां महाभुवि ।

विश्वनाथं समाजोक्तं विप्रस्यो मुक्तिमश्नुते ।

26. **महाकण्ठोत्तहवनामस्तोत्र** from the *Skandapurāṇa* (Fol. 169B-170A).

Beginning :—

अगस्त्य उवाच ।

मातर्नमामि कमले कमलायताक्षि

श्रीविष्णुहृत्कमलवाशिनि विश्वमातः ।

क्षीरोदने कमलकोमलगर्भगौरि

कक्षि प्रसीद सततं नमतां प्ररक्षे ।

27. कालिकासहस्रनामस्तोत्र from the *Kālikākulasarvasva* (Fol. 171A-180B).

Another MS of the hymn has been described under No. 6638 above.

28. गायत्रीसहस्रनामस्तोत्र from the *Viṣṇuyāmala* (Fol. 181A-188A).

Another MS of the hymn is described under No. 6725 above.

29. आदिब्रह्मस्तोत्र from the *Bhaviṣyottarapurāṇa* (Fol. 189A-196B).

Another MS of the hymn is described under No. 6812(3) above.

30. चार्वाकस्तोत्र in 109 verses by Mahāmudgalabhaṭṭa Sūri (Fol. 197A-202B).

This is the same as the *Rāmāryāsataka* several MSS of which have been described in VII. 5690-2 above.

31. सौन्दर्यलहरीस्तोत्र in 102 verses by Śaṅkarācārya (Fol. 203A-211B).

Other MSS of the work have been described under Nos. 6679ff above.

32. गङ्गास्तोत्र by Śaṅkarācārya (Fol. 212A-212B).

This agrees with the *Gaṅgāṣṭaka* as published in *The Works of Sri Sankaracharya* (Sri Vani Vilas Press Edition, Vol. 18, pp. 101-3).

33. शिवस्तोत्र from the *Skandapurāṇa* (Fol. 213A-215B).

Another MS of the hymn has been described under No. 6751 above.

34. ब्रह्मस्तोत्र from the *Brahmāṇḍapurāṇa* (Fol. 216A-219A).

Beginning :—

Fol. 217B, श्रीराम उवाच ।

हनुमान् पूर्वतः पातु दक्षिणे पवननाभ्यः ।

पातु प्रतीक्षां रक्षोघ्नः पातु सागरपारगः ।

35. भगवद्गीता (Fol. 219B-220B).

Beginning :—

अथ सोमं प्रवक्ष्यामि देवि तच्च विद्महेतः ।

यच्छ्रुत्वा च दिवाराधो सर्वपन्थैर्विमुच्यते ।

36. महिम्नः सोम (Fol. 221A-223A).

For other MSS of the hymn cf. ASB. VII. 5579ff.

37. चर्यटपद्मरिकासोम of Śaṅkarācārya (Fol. 224B-225A).

For another MS cf. No. 6781 above.

38. काकनायासक (Fol. 225B).

Beginning :—

परेतभूतवेताजकरताजसम्भितम् ।

प्रवर्तितं महादुर्लभं कलये कालमैरवम् ।

39. उपमन्वुसोम of उपमन्वु (Fol. 226A-227A).

This is a hymn to Śiva, which has been published in various stotra collections (e.g., *Bṛhatstotraratnākara*, pp. 110-2).

40. वयस्यसोम (Fol. 227A-B).

This consists of nine verses, each intended for one of the nine planets. It is published in *Starakavacamālā* (pp. 670-2).

41. ब्रह्मासक of Śaṅkarācārya (Fol. 228A).

Beginning :—

विद्येरक्षानेन इविद्यविरहेऽक्षानसतया
 विद्येयाश्चक्षत्वात्तव चरखयोर्वाचितरभूत् ।
 त्वयेतत् क्षन्तव्यं मम जननि निःसीमकदम्बे
 कुप्यन्तो जायते क्षिपिदपि कुमाता न भवति ।

42. *सूर्याहोत्तराक्षतनामस्तोत्र* from the *Vanaparvan* (Ch. 3, v. 16–28 of the Chitrasala Press Edition, Poona, 1930) of the *Mahābhārata* (Fol. 228B).

43. *रामरक्षास्तोत्र* in 32 verses (Fol. 229A–230B).

Other MSS of the hymn have been described in ASB. VII. 5695–8.

6814.

4784. [*Stavakavacasamgraha.*]

Substance, palm-leaf. 12×2½ inches. Folia, 1–14+2 (without any mark). Lines, 5 on a page. Character, Bengali. Appearance, old.

This contains the following six hymns :

(1) *भगवतीस्तोत्र* (Fol. 1-2B).

Beginning :—

अथातः सत्यवक्ष्यामि सन्निधानार्थं मण्डिताम् ।
 + + + + + + +
 सर्वकामप्रदं दिव्यं स्मृत्या चातिविनाशनम् ।
 येन संसृतमात्रेण + + विनश्यति ।
 + + + + + + +
 ॐ नमस्तु ते नमो नमो + + + ।

Colophon :—

इति श्रीवज्रनामके विद्याबोडधिकाब्दे भगवतीस्तोत्रं समाप्तम् ।

(2) *रव्यक्षस्तोत्र* (Fol. 3A–6B).

Beginning :—

हरिहरकमलासनस्थां स्नात्वा चन्द्रोदयेऽग्नेऽश्ववि-
 + + + + कौशाग्रविशेषवागीश्वराद्यस्तुताम् ।
 भक्तिभावानतो भक्तिभाषादहं भक्तिमुक्तिप्रदां देवीं
 शिवां शर्व्ववत्सोद्भवां विश्ववन्द्योद्भवां भूर्भुवःस्तुभैवाम् ॥

Colophon :—

इति श्रीशङ्कराचार्यविरचितसिद्धदण्डकस्तवः समाप्तः ।

(3) हृदयेखास्तव (Fol. 6B-8B).

The hymn agrees with the one occurring in the *Prapañcasāra* (XI. 49-70).

(4) महामायास्तव (Fol. 8B-10A)

Beginning :—

भैरव उवाच ।

आद्याचक्रस्थितां देवीं सुबुद्धाधारमध्यगाम् ।
 भूर्भुवःस्तुर्गतां गित्वा सर्व्वदेहे व्यवस्थिताम् ।
 नमामि सर्व्वदेवीनामालयं सर्व्वकामदाम् ।
 नमोऽस्तु ते महामाये सिद्धसूत्रावतारिणि ।
 नाङ्गीत्रितयमध्यस्थे षट्चक्राधारवासिनि ।
 सदाकाशचरे देवि मन्दमिसमन्विते ।
 आदिबोद्धशचक्रस्थे भैरवानन्दकारिणि ।
 अक्षचटतपयसैर्मन्त्रैः सदाहृतकसेवरे ।

Colophon :—

इति बोद्धशवाङ्मुखे चण्डभैरवतन्त्रे अष्टादशपटनोद्भूतमहा-
 मायास्तवः समाप्तः ।

(5) अपराजितास्तव (10B-13A).

Another MS of the hymn has been described under No. 6766 above. In the present MS however it is assigned to the *Bhagavatīpurāṇa*.

Colophon :—

ममवतौपुराणे महाविद्या अपराधितास्तोत्रं समाप्तम् ।

(6) प्रत्नाङ्गिरास्तोत्र (Fol. 13B-14B, and two unmarked folia).

Though referred to in the colophon as प्रत्नाङ्गिरामस्तोत्र it is nothing but an incomplete copy of the *Pratyangirāstotra*, another MS of which has been described under No. 6712 above. One Fol. after Fol. No. 14 appears to be missing in the present MS.

6815.

6086. [*Stavakavacasamgraha*.]

Substance, country-made paper. $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 19+7+17+7+14+5+9 (bound in a book-form). Lines, 9. Character, Nāgara. Appearance, good.

Drawings of three Tantric deities on three small sheets of paper are found along with this MS.

First Batch of leaves:—

(1) त्रिपुरसुन्दरीकवच (Fol. 1-12A).

Beginning :—

ओदेववाच ।

देवदेव महादेव भक्त्यावां प्रीतिवर्द्धन ।

यत्पूजितं दुरा नाथ किमर्थं न प्रकाशते ॥

राक्षसामेन्दुरीदेवास्त्रिपुराणां क्षभावकम् ।

कवचं यदि मे प्रीतिः कवचस्य दयध्वज ।

Colophon :—

इति श्रीराममेन्दुरीतन्त्रे श्रीमहाचक्रपीठे श्रीमन्नागरामेन्दुरी-
श्रीमहात्रिपुरसुन्दरीया कवचं सम्पूर्णम् ।

(2) त्रिविक्रमकवच (Fol. 12B-13B).

Beginning :—

ओभैरव उवाच ।

ॐ षष्ठ्या कथयिष्यामि रहस्यं मम पार्ष्वति ।

त्रिविक्रमाख्यं कवचं मन्त्रगर्भं महेश्वरि ।

Colophon :—

इति ओबद्रवामसे तन्ने त्रिकूटारहस्ये चतुर्विंशः पटकाः सम्पूर्णः ।

(3) सौभाग्यकवच (Fol. 13B-19B).

Another MS of the hymn is described under No. 6671 above.

Second Batch of leaves:—

(1) जैलोक्यमोहनकवच (Fol. 1-7A).

Another MS of the *Kavaca* has been described under No. 5815 above.

Third Batch of leaves:—

त्रिपुरसुन्दरोसहस्रनामस्तोत्र (Fol. 1-17).

Beginning :—

जैलासशिखरे रम्ये नानारत्नोपशोभिते ।

कल्पपादपमध्यस्थे नानापुष्पोपशोभिते ।

... ..

‘ कदाचित् सुखाखीनं भगवन्तं जगद्गुरुम् ।

... ..

प्रपन्नं शिरसा नाथं कारुण्यं विश्वरूपिणम् ।

ज्जताम्रनिपुटो भूत्वा प्राह तं शिखिवाहनः ।

ॐ ह्रीं उवाच ।

देवदेव महादेव कष्टस्थितान्तकारक ।

किं गुह्यं परमं लोके किमेकं सर्वसिद्धिदम् ।

किमेकं परमं श्रेष्ठं किं लोके शर्गमोक्षदम् ॥

... ...
... ...

ओमहादेव उवाच ।

साधु साधु त्वया पृष्टोऽस्म्यहं पार्वतीनन्दन ।

अस्ति गुह्यतमं विप्र कथयिष्याम्यसंशयम् ॥

... ...

यस्या योगौ जगत्सर्वमद्यापि वर्ततेऽखिलम् ।

यस्यां प्रलीयते चान्ते यस्याश्च जायते पुनः ॥

... ...

तस्या नामसहस्रान्ते कथयामि ब्रह्म तत् ॥

... ...

ॐ कल्याणी कमला काली कराली कामरूपिणी ।

कामाख्या कामदा काम्या कामिनी कामचारिणी ॥

Colophon :—

इति ओवामकेन्दरतन्त्रे हरकुमारसंवादे ओराजराजेन्दरोमहा-
त्रिपुरसुन्दरोत्तमविद्याकोषमन्त्रम् ।

Fourth Batch of leaves :—

(1) महात्रिपुरसुन्दरोत्तोष (Fol. 1-3B).

Beginning :—

ॐ अस्य ओत्रिपुरसुन्दरोत्तमविद्याकोषमन्त्रस्य ओदक्षिणा-
मूर्तिः ऋषिः पंक्तिभूतः ओमहात्रिपुरसुन्दरो देवता... ..

... ...

... ...

ज्योतीषोऽं योजयन्तेकमौलिं

मन्त्रो नित्यं यो जपेद्भक्तिपूर्वम् ।

जित्वा शत्रून् निर्भयः साधकेन्द्रः

कुर्याद्वाङ्मयं देवि + + + + + ॥

End:—

इति श्रीत्रिपुरसुन्दर्याः स्तोत्रं श्रीमन्मवियहम् ।
रहस्यमेव सर्वज्ञं गोपनीयं महेश्वरि ।

Colophon:—

इति श्रीमहात्रिपुरसुन्दरीस्तोत्रं समाप्तम् ।

(2) महात्रिपुरसुन्दरीपञ्चाङ्गभूतस्तवराज (Fol. 3B-7A).

Beginning:—

श्रीईश्वरउवाच ।

अधुना शृणु देवेशि स्तोत्रं तत्त्वनिरूपितम् ।

महात्रिपुरसुन्दर्याः सर्वज्ञं सारसुत्तमम् ।

Colophon:—

इति श्रीसूत्रयामने तन्ने महात्रिपुरसुन्दरीपञ्चाङ्गभूतस्तवराजः
समाप्तः ।

Fifth Batch of leaves:—

(1) कामेश्वरकवच (Fol. 1-7A).

ॐ श्रीदेववाच ।

ॐ भगवन् कदम्बाम्बोधे शास्त्राम्बोधिनिधिपारग ।

दासो परमभक्तास्मि वरं दातुमिच्छामि ।

श्रीभैरवः ।

ॐ कथयस्व महेश्वरि कमितो वरमिच्छति ।

वत् किञ्चिन्नमस्तौष्टं स्थापदातुं ते क्षमोऽस्म्यहम् ।

श्रीदेववाच ।

कामेश्वरस्य देवेश कवचं देवदुर्लभम् ।

श्रीं मे दयता ब्रूहि यद्यच्चं प्रेष्यो तव ।

Colophon:—

इति श्रीविश्वसारतन्ने पार्वतीपरमहेश्वरसंवादे श्रीकामेश्वर-
कवचं समाप्तम् ।

(2) शिवकवच (Fol. 7B-12B).

Another MS of the *Kavaca* is described under No. 6751 above.

(3) शिवस्तोत्र (Fol. 13A-14A).

The hymn agrees with the one occurring in the *Tantrasāra* (Bangavasi Press edition, pp. 776-7).

Sixth Batch of leaves :—

(1) शुद्धस्तोत्र of *Jyotisprakāśa* (Fol. 1-4A).

Beginning :—

विन्दोत्तोर्यं विन्दमयं नाथमननं
सचित्तौल्यात्मानमखण्डं निखिलाद्यम् ।
वेद्यं वेदेः कोविदवर्गैः सुरवन्द्यं
कौलाद्यौघं साङ्ख्यमौढे शुद्धमौघम् ।

The last line quoted above occurs at the end of each verse of the hymn proper.

End :—

एतत्सद्गुरुवन्दनं प्रविदधौ कौशेन्दरः कौजिकः
पद्मैर्मत्तमयूरदत्तरचितैर्व्योतिष्प्रकाशाभिधः ।
ओमस्त्याङ्घ्रिपदादभक्तिसुधया मत्तो मयूरो यथा
दत्तान् वार्युक्तमेधगं सुरगुहं केकाभिरावन्दते ।
ओमद्गुरुस्तोत्रमिदं सुप्रख्यं
यो भक्तलोकः प्रपठेन्निश्रये ।
ब्राह्मे सुहृतेऽहनि वा स भूयात्
सद्देशिकाङ्गैः क्षपया क्षतार्धः ।

Colophon :—

इति श्रीशुद्धस्तोत्रं समाप्तम् ।

The text of the hymn is followed by what would appear to be the concluding verses of a commentary on the hymn by Govinda Kaula, disciple of Jyotisprakāśa.

These verses run:—

शाकेन्द्रानलवृत्तिप्रमिते तपस्ये
 श्यामाष्टमौगुदमहेन्द्रि कवेः सुपूर्णा ।
 कौलेशसाहिबपदस्तवदीपिकासौ
 गोविन्दकौलविहिता विभवाय भूयात् ॥
 एषा ओगुदसचिदद्वयमहेन्द्रस्यात्मनः संस्तुतिः
 कौलानां कुलबोधभास्वरकरस्नान्ताम्बुजाभासिका ।
 शिष्याणां सुविमर्शनात् कुलकलाकौलानुलानां वृद्ध-
 दैतध्वान्तविदारिणी प्रभवतात् प्राक् सम्प्रदायोत्तमा ॥
 सम्पूर्णेयं महाविद्याविमर्शानन्दवर्धिनी ।
 विवृतिः ओगुदस्तोत्रे नास्ति कुलप्रबोधिनी ॥
 रचिता क्षविनोदार्थं श्लोबादैतार्थवर्षदा ।
 नास्त्ययितव्यं विवृद्धिर्मतान्तरसमुत्सृजैः ॥

The verses are followed by a colophon which runs:—

इति श्रीमहामहेश्वराचार्यवर्यश्रीज्योतिष्प्रकाशकौलानन्दनाथ-
 पादपद्मोपजीविश्रीगोविन्दकौलविरचितं श्रीगुदस्तोत्रं सम्पूर्णं समाप्तं
 चेति शिवम् ।

(2) गुदभक्तिलोचन of Cidrūpa Kaula (Fol. 4B-5B).

Beginning :—

ॐ ध्येयं भक्तिर्भक्तिवरेण्यं शिवरूपं
 रूप्यं रूपै रूपकलाभिः परिपूर्णम् ।
 सत्त्वं सत्त्वैर्गन्धमगन्धं भवमभै-
 र्विष्यं वन्दे कौलकुलोद्योगं गुदमोक्षम् ॥

The last line quoted above occurs at the end of every verse of the hymn.

Colophon :—

इति श्रीमहामाहेन्द्रराचार्यवर्यश्रीसाहिबकौलानन्दनाथपाद-
पद्मोपजीविचिद्रूपकौलविरचितं गुह्यभक्तिसौत्रं सम्पूर्णं समाप्तम् ।

Seventh Batch of leaves:—

(1) गुह्यवरपादुकास्मृति (Fol. 1-4A).

Beginning :—

ॐ हेरम्बं क्षेत्रपालश्च वागीशं वदुकं तथा ।
श्रीगुरुं नाथमानन्दभैरवं भैरवीं पराम् ॥
प्रणम्य संविभार्गस्यानामज्ञानशुत्तमान् ।
प्रायश्चित्तं प्रवक्ष्यामि सर्वतन्माविरोधतः ॥
... ..
ग्रामादिकमहादोषप्रविज्ञापनकारणम् ।
प्रायश्चित्तं परं सत्त्वं श्रीगुरोः पादुकास्मृतिः ॥

Colophon :—

इति श्रीगुह्यवरपादुकास्मृतिः समाप्ता ।

(2) महागणपतिकवच (Fol. 4B-7A).

This agrees with the *Kavaca* contained in the *Devīrahasyatāntra* (Ch. 28, Fol. 88A-89B of the MS described under No. 5880 above).

(3) गणपतिसौत्र (Fol. 7A-9B).

The *Kavaca* agrees with the one occurring at the end of Chapter XIII (verses 131-51) of the *Śāradaṭīlaka*.

APPENDIX.

6816.

5536. परमानन्दतन्त्रम् । *Paramānandatantra.*

Substance, country-made paper. 10 × 4½ inches. Folia, 1-215 of which Fol. 90 is missing. Lines, 8-9. Extent in ślokas, 3,800. Character, Nāgara. Appearance, good. Complete (but for one fol.) in 25 ullāsas.

This is identical with the work described under No. 5998 above.

6817.

11336. शिवताण्डवम् । *Śivatāṇḍava.*

Substance, country-made yellow paper. 13 × 5½ inches. Folia, 1-76. Lines, 10-11. Extent in ślokas, 3,000. Character, Nāgara. Appearance, old. Incomplete.

The present MS contains Chapters 12-14 of the first part accompanied by the commentary, *Mallādarśa*, of Premanidhi.

Fol. 77-89 of the MS, also marked *Mallādarśa* in the left upper corner of each Fol., deal with *Yāntas* described in other portions of the Tantra as well as elsewhere.

Another MS of a bigger but anonymous commentary of the same name having slight occasional agreements with the present commentary has been described under No. 5971 above.

The name of the commentator is thus indicated in the present MS:

ओमन्मन्त्रैवन्मन्त्रासुरेन्द्रा-

श्या दिवः प्रेमनिधिस्तु कश्चित् ।

यन्मावर्णो ओशिवताण्डवोर्वा

करोति वाचैरपि जम्बसाराम् ।

[This is introductory verse No. 8, which follows the first seven verses quoted under No. 5971 above.]

Fol. 2A, तत्र दुःखहतमपदानि कतिचन यद्यपि चौधरिनौकच्छ-
प्रभृतिसूरिभिर्द्याख्यातान्येव तथापि तावता दुर्बोधतरयन्मावलीसारं नाष्पक्षानां
हृदयसरणिमारोढुमर्हतीति श्रीमद्धाराराजाधिपराजश्रीमत्सैवम्भदेवैराज्ञप्तः श्रीकाशी-
पुरनिवासो ज्ञूर्माञ्चनाधिष्ठितकुजपरम्पराकः पश्योपनामकः प्रेमनिधिनामा
कश्चिद्धिजः पुनरुक्तयन्मावलीं विप्रदीकरोति

Though the name of the author is not indicated in this way in the other MS, it refers to other works of the author in terms that clearly point to Premanidhi as its author as well (अस्यैतद्विज्ञानादियथावस्थेन—end of the commentary on Chapter 12, Fol. 104A).

The chief interest of the commentary is historical and not ritualistic. It contains a unique panegyric of 84 verses of the royal patron of the author. The description in it of each *Yantra* is concluded by a verse describing the author's patron or one of his ancestors, children or relatives referred to as having obtained success through the worship of the *Yantra* under description. Only the first one of these verses is found in the portions preserved in the other MS (Fol. 123A).

The text of the panegyric together with an account of the author is under publication in the JRASB.

Of the works and authors mentioned in the commentary mention may be made of the following:—

भट्टोजिदीक्षित (2B), भक्ततरङ्गिणी (2B, 3B), नीलकण्ठ (3A, 7B, 8A, 9B, 13A, 19B, 22A, 23A, 36A, 45A, 47A, 48A, 56B, 60B), श्रीहर्ष (19B).

6818.

11353. महाकालसंहिता । *Mahākālasaṃhitā*.

Substance, country-made yellow paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 69-302. Lines, 7. Extent in ślokas, 2,000. Character, Nāgara. Appearance, good. Incomplete.

MSS containing stotras and mantras assigned to the work are noticed in *Cat. Cat.* I. 434, II. 99, 216, III. 93, ASB VIII. 6058.

Colophon :—

302A, इति श्रीमहाकालसंहितायां नैमित्तिकपूजाविधानकथनं नाम द्वादशतमः पटलः ।

6819.

5720D. [तन्त्रराजतन्त्रटीका ।

Commentary on the Tantrarāja-Tantra.]

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 25-39. Lines, 9-12. Character, Nāgara. Appearance, fair. Incomplete.

This contains a fragment of a commentary on a very small portion of the work (I. 64-88). It refers to the author of *Manoramā* (Fol. 31A) and *Nidhi* (Fol. 32A).

6820.

11305. कुब्जिकामतम् । *Kubjikāmata*.

Substance, country-made paper. $12\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 1-208 of which two are marked 73. Lines, 12. Extent in ślokas, 3,000. Character, Nāgara. Appearance, fair. Complete in 50 chapters.

Another incomplete MS has been described under No. 5804 above. It refers to an original and earlier text

of the cult (मूलग्रन्थे तथा देव गूढमार्गेषु चोद्धृतः—Fol. 113A, एतत् संक्षेपतः ख्यातं विस्तारश्च पुरागमे—Fol. 137B), as also to works belonging to different branches of Sanskrit literature (ते आख्याता समापूर्वं लोकमार्गेषु व्योतिषे—Fol. 114B, *Labdhvinītantra*. Fol. 147B, *Aghoriḍāmaratantra*—Fol. 149A).

For an account of the society's collection of manuscripts of works on the cult of Kubjikā cf. YRASB, 1937, pp. 158-9.

6821.

11358. रुद्रयामले त्रिकूटारहस्यम् ।

Trikūtārahasya from the Rudrayāmala.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 1-22. Lines, 7. Character, Nāgara. Appearance, good. Incomplete.

The present manuscript covers chapters 17-32 of the work and contains 16 kavacas of Trikutā or Tripurā. A MS containing a portion of the earlier part of the work has been described under No. 5882 above. The kavaca contained in chapter 24 of the work is described on p. 865 above.

6822.

11296. परातन्त्रम् । *Parātantra.*

Substance, country-made paper. $10 \times 3\frac{1}{2}$ inches. Folia, 1-42. Lines, 6. Extent in ślokas, 670. Character, Nāgara. Appearance, good. Incomplete.

Same as the work described under No. 5953 above. Only the last folium seems to be missing in the present MS.

6823.

11352. सांस्थायनतन्त्रम् । *Sāmkhyāyanatantra.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 1-65. Lines, 8. Extent in ślokaś, 1,200. Character, Nāgara. Date, N.S. 983. Appearance, good. Complete in 34 chapters.

Same as the work described under No. 6084 above.

Post-colophon Statement :—

नैपालिके वज्रप्रहिरन्वकेन्द्रे दत्ते समुद्धे खलु कार्तिकेक्षिन् ।
 सांस्थायनं तन्त्रतिथौ रवौ वै बुधे रमानन्ददिनस्य सप्तः ।
 कमलानन्दरामोसौ भूदेवो द्विजपालकः ।
 वगलायाः प्रयोगादि क्षलिखत् पुस्तकं मुदा ।
 संवत् ८८३ । मिति कार्तिक शुदि ७ बुधवारम्
 रमानन्दरामोपाध्यायस्यात्मजमौकमलानन्दरामोपाध्यायेन सांस्था-
 यनतन्त्रम् ।

6824.

11356. स्वर्णतन्त्रम् । *Svarṇatantra.*

Substance, country-made paper. 8×4 inches. Folia, 2-48. Lines, 7. Character, Nāgara. Appearance, fair. Incomplete.

The work is similar in nature to, if not identical with, the work described under No. 6101 above.

Beginning :—

धातुयोगात्मककथस्य पूर्वमेव प्रकाशितः ।
 रत्नानां करणे तन्त्रं पूर्वमेव प्रकाशितम् ॥ ५ ॥
 औघातुकरणे तन्त्रं पूर्वमेव प्रकाशितम् ।
 हरितालस्य कथितः स तु सप्त प्रभेदतः ॥ ६ ॥
 किन्तु स्वर्णाख्यतन्त्रस्य न म[म] कथितं प्रभो ।

6825.

11314. सौभाग्यतन्त्रम् । *Saubhāgyatantra*.

Substance, country-made paper. 11×6½ inches. Folia, 1-10. Lines,
11. Character, Nāgara. Appearance, good. Complete in 11 chapters.

The work deals with the rules of muttering mantras.
A MS of the work is described in L. II. 909.

Beginning :—

ॐ अथखैकरसागन्दविद्यान्तविद्यम् ।
विष्णोश्चरुपिबो विद्यां वन्दे खानन्दसुन्दरीम् ।
अथ वक्ष्ये विस्तरेण पारायणविधिं परम् ।
य[स्य] विद्यामार्गेण साक्षात् परशिवो भवेत् ।

Colophons :—

Fol. 1B, इति श्री(पाराय)सौभाग्यतन्त्रे पारायणविधौवर्गवादि-
निरूपणं नाम प्रथमपटलः; 2A, •पञ्चाङ्गमनिरूपणं नाम द्वितीयपटलः;
3A, •षोडशाङ्गवैजयन्तवारिणिरूपणं [नाम] तृतीयपटलः; 3B, •पारायण-
संज्ञानिरूपणं चतुर्थपटलः; 6A, •मन्त्रपारायणनिरूपणं नाम षष्ठ(म)पटलः;
7B, •भूतिपारायणान्तनिरूपणं सप्तमपटलः; 8A, •सुग्रापारायणान्तनिरूपण-
मष्टमपटलः; 9B, •विष्णोश्चरुपिबोपारायणान्तनिरूपणं नवमः पटलः; 10A,
•रमामायाकामाख्यापारायणचतुर्विंशतिरूपणं दशमपटलः; 10B, •आज्ञापारायण-
निरूपणं नामैकादशः पटलः ।

ADDENDA ET CORRIGENDA

(The additions and alterations indicated below are meant for the descriptive portions of the manuscripts the catalogue numbers of which are indicated on the left-hand side.)

- 5805. Substitute 'complete in 25 chapters' for 'complete'.
- 5807. Add 'It may be of the nature of a short commentary on the *Matasāra* described in Nep. I, p. 222'.
- 5819. Add 'It does not seem to agree with the MSS of the work described in Nep. I, p. 22, 224'.
- 5866. Substitute 'deals with general topics like different modes of worship and the different castes' for 'treats of Vaiṣṇava worship'.
- Add 'The old collection of the Society possesses a MS of the work containing four sections, each complete in several chapters, accompanied by the commentary of Rāmānanda or Rāmacandra'.
- 5867. Add 'The legend of the deity as narrated in the work is summarized in English in *D. R. Bhandarkar Volume* (pp. 77-81). A MS of the work which may be identical with the present one is described in HPR. I. 250.'
- 5888. Omit 'according to the Kaula form'.
- 5892. Add 'This generally agrees with the *Narapatijayacyārā*'.
- 5893. Substitute 'second part' for 'last part'.
- 5898. Substitute 'character, Newari' for 'character, Kuṭila'.
- 5913. Add 'Character, Bengali'.
- 5920. Add 'HPR. II. 241 is a different work with the same name'.
- 5924. Add 'Same as *Samayācāra-tantra* incomplete with nine chapters (HPR. I. 241). It deals with left-handed form of worship in connection with the Śrīvidyā'.
- 5925. Substitute 'incomplete' for 'complete in 14 chapters'.
- 5928. Add 'Published in the Tantrik Texts Series (Calcutta, 1917) in 35 chapters'.

ADDENDA ET CORRIGENDA

5971. Substitute 'by Premanidhi (?)' for 'by Ghanaśyāma'.
5975. Substitute 'character, Newari' for 'character, Kuṭila'.
5982. Substitute 'incomplete' for 'complete' and add 'The work has been edited with a running summary, on the basis of the only known MS described here, in the *Journal of the Royal Asiatic Society of Bengal*, Vol. 4, 1938, pp. 467-77'.
5985. Substitute 'describes a MS complete in 17 chapters, the beginning of which agrees with that of chapter 12 in the present MS' for 'which also different work'.
6001. Add 'A MS containing chapters 31 and 32 has already been described under 5888'.
6002. Add 'For a comparison of the MSS of the society with the printed editions of the work and a summary of the legend of Kṛṣṇa as narrated in the work, see *Sāhitya Pariṣat Patrikā*, Vol. 46, pp. 296-300. The old collection of the Society possesses two MSS of the work complete in 37 chapters which agree with the wrongly numbered chapters of the MSS described here.'
6054. Add 'An edition of the work complete in 65 chapters has been published in the Princess of Wales Sarasvati Bhavan Texts Series No. 61 (Benares, 1937)'.
6104. Add in the beginning 'It deals with what may be called the science of breath'.
6131. Add 'character, Nāgara'.
6146. Add 'On the obverse of the last leaf occurs the name of the owner :—*गुप्तकविर्द्रोणीरविबलमल्लः*'.
6185. Add 'An edition of the work has been published in *Sarvamūla* or Collected Works of Ānandatīrtha (pp. 768-785, Kumbhakonam, Śaka, 1833)'.
6204. Add 'Another complete MS of the work is found in the Vidyāsāgar collection belonging to the Baṅgiya Sāhitya Pariṣat. The work deals principally with the details of Kaula rites. An edition of the work is being published at Comilla.
6264. Add 'Another edition of the work with introduction, appendices and exegetical notes has been published in the Sarasvati Vihar Series, No. 4, (Lahore, 1938)'.

ADDENDA ET CORRIGENDA

6275. Substitute the following description in place of the one given:
 'This appears to be a part of a Nyāya work which deals with Mahavidyā. It refers to a *Ṭīka* in 1.14. A number of works dealing with the same topic have been published in G.O.S. (No. XII) under the title *Mahavidyānumāna* (Baroda, 1920) to which my attention was drawn by my friend and colleague Mr. D. C. Chatterji'.
6304. Add 'A work called the *Kālībhaktisudhārṇava* (which may or may not be identical with the present work), is referred to by Kāśinātha in his commentary on the *Karpūrastava* (No. 6627 above, Fol. 26B) as a work by himself'.
6324. Add 'An edition of the work, complete in 11 chapters, has been published in the Tantrik Texts Series, Vol. XXI (Calcutta, 1940)'.
6344. Add 'Another edition of the work with English Translation and Introduction has also been published (Adyar, 1934)'.
6435. Add 'The present MS contains chapters 3-8 and portions of chapters 1, 2, 3, 9 and 14'.
6555. Add 'A MS of a small Bengali work called *Haramekhaldā* containing prescriptions for various ailments and subjugation of women is found in the Baṅgiya Sāhitya Pariṣat, Calcutta'.
- 6576 } Add 'Kṛṣṇānanda' in bold types as heading above 6576 and
 6578 } 'Anonymous' above 6578.
6607. Add 'This may be identical with a Jain work of the same name and of the same author (Winternitz, *History of Indian Literature*, Calcutta University, Vol. II., p. 583'.
6666. Add 'An English translation of the hymn and the commentary was published by R. Ananthakrishna Shastry (Ootacamund, 1925).

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